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THE OLD FAITH  
AND  
THE NEW PHILOSOPHY

LECTURES DELIVERED BEFORE THE CANADIAN SUMMER SCHOOL  
FOR THE CLERGY, IN PORT HOPE, ONT., JULY, 1899.

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WITH AN INTRODUCTION

BY

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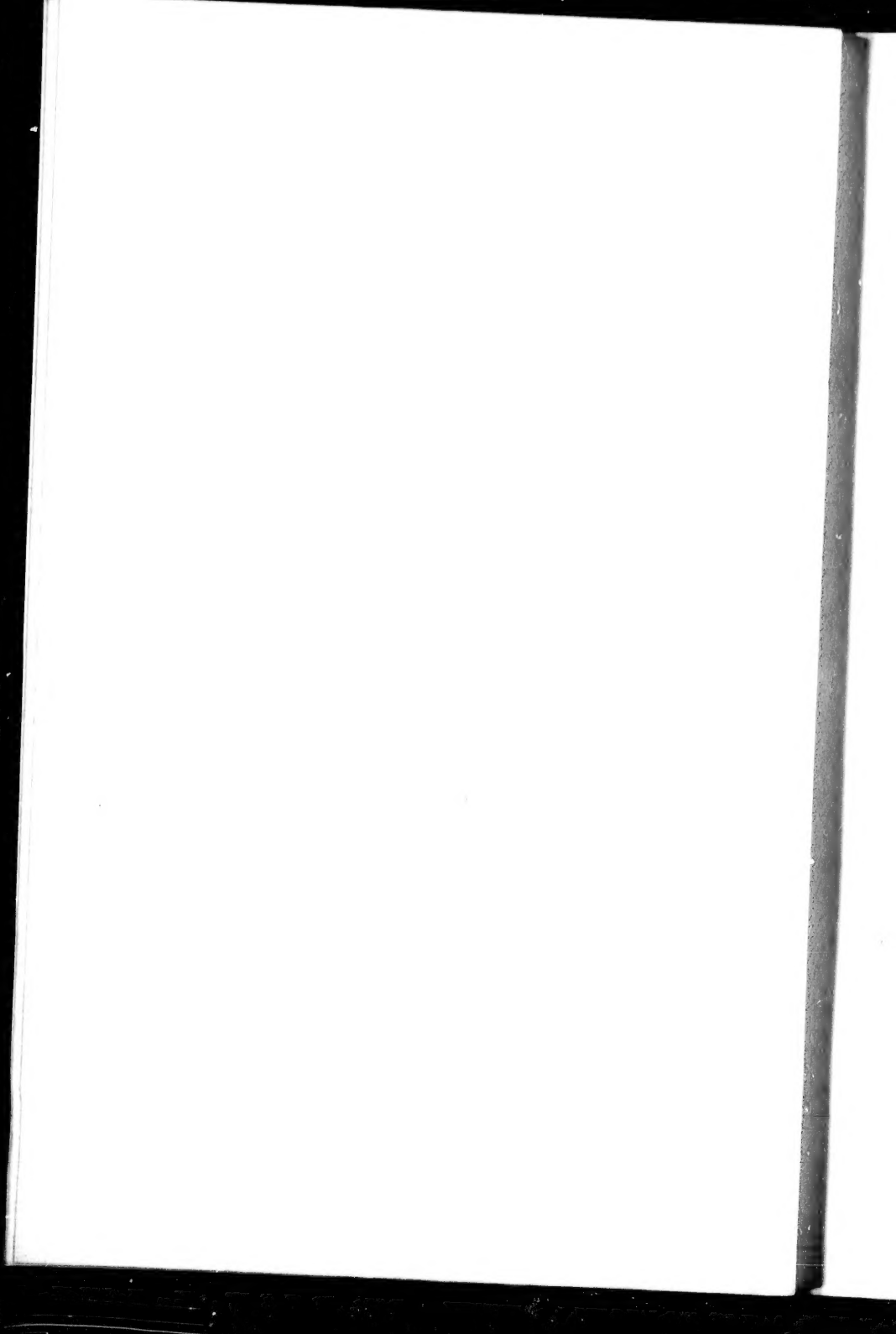
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## INTRODUCTION.

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CANON LOW does well in calling the attention of the clergy to the necessity of sympathy with the spirit of the age and country in which they live, and of restating the Old Faith in the language of modern thought. No generation can escape from this necessity, and least of all our own. For, the point of view from which we regard the universe, history, literature and all life, in its lowest and its highest forms, has entirely changed, and in consequence the voice of a man repeating old formulas—no matter how sacred his office—is as barren as the voice of a parrot. The Christian faith has been in touch with life for nineteen centuries. Must it now be laid aside as an outworn garment, or can it adapt itself to the growth of the twentieth century, with its wide horizon and complex civilization

It can do so, only by comprehending the science, the art, the philosophy, the criticism, and the social, economic and industrial problems of our age, and including them in its interpretation of life. This will require its united strength, and the Church is far from being united, though the spirit of union is at work more widely and powerfully than is commonly supposed.

Dr. Low's definition of the "Old Faith" is in accordance with the famous "Quadrilateral," which the representatives of the Anglican Communion suggested to other Churches as a possible basis of union. He finds the Living Voice of the Universal Church in the Creed defined by the Councils of Nicæa, Constantinople, Ephesus, and Chalcedon, before the great schism of the Catholic Church into east and west. Now, no one will speak of the dogmas then formulated, save with profound respect, though an acquaintance with the inner history of the councils does not tend to win our sympathy or our intellectual submission to their decisions. Time has proved the wonderful perfection of their form. They have been accepted by every section of the Church

—Greek, Latin and Protestant. It is also impossible to study them, in relation to the controversies of the fourth and fifth centuries, without seeing that their authors were struggling to express the faith in such terms as would exclude errors which threatened to evacuate Christianity of its distinctive truth and vital power. We can see this, even when studying the long drawn-out formal conclusions concerning the arithmetical Trinity of the so-called Athanasian Creed, with its damnatory clauses, congruous to the spirit of that age, but so repugnant to the modern spirit. Carlyle at one time made great fun over the controversies about a diphthong, and was wont to pronounce the *homocousion* and *homoiouision* in his broadest Annandale Doric, to expose the absurdity of which bishops and theologians had been guilty. But he subsequently acknowledged that he had been mistaken, as people generally are who ridicule the past, and assume that there was no wisdom in the world till they were born. He saw, on closer investigation, that the real question involved was, whether the Church would accept in any form

the old exploded and degrading polytheism, or insist upon monotheism, while defining at the same time that complexity in the divine nature which the New Testament reveals.

But admirably suited as the Nicene Creed was for its age, we find in it, as in the Confessions of Faith put forth by every subsequent Council down to the Vatican, a combination of elements, some of them derived from Revelation, and some from contemporary thought; that is, some of them permanent, and others more or less transitory. "Heaven and earth shall pass away, but my words shall not pass away," said our Lord, with a sublime faith which has been again and again vindicated. So, while the Nicene Creed will not be permanent, His revelation of God the Father, and His baptismal formula is a possession forever to humanity. "Love," says Martensen, "is not merely one single aspect of the divine essence, but that essence in its fulness." The definition of God as love delivers us from the conception of Him as simple abstract unity, and necessitates the conception of a self-revealing principle within

the divine nature, or of a subject which loves, an object which is loved, and the unity of the two in the Eternal Spirit.

But while we cannot place the Nicene Creed on the same level as the Words of Him to whom alone the Spirit was given without measure, this does not mean that the Church should simply accept His words as its creed, and refuse to construct systems of theology. It is quite true that

“ Our little systems have their day ;  
They have their day, and cease to be :  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they.”

But it is also true that the human mind must construct systems, for it must perpetually strive to rationalize and unify its thought. When man's mind has widened, when a new fact or law, like a new planet, “swims into his ken,” when a new point of view changes the centre of gravity of his thinking, then a new system, or a larger synthesis, which embraces all that was valuable in the old, must be constructed. It is needless

to say that this great work can not be lightly undertaken. It is not called for by every generation or every century. It requires long previous travail of spirit. But it must be done, if the Church is to live in the new world which is ever coming into being, and if theology is to retain its old position of queen of the sciences.

In the meanwhile, let there be the utmost freedom for scholarship and thought, and let boldness be combined with reverence, and godliness with brotherly kindness and mutual trust. It is because Canon Low has written in this spirit that I gladly accede to his request to write a brief introduction to the work which he is submitting to the Christian public.

G. M. GRANT.

QUEEN'S UNIVERSITY, KINGSTON,  
Christmas Day, 1899.

# THE OLD FAITH AND THE NEW PHILOSOPHY.

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## CHAPTER I.

### *INTRODUCTORY.*

THAT the Christian religion is at present passing through a very grave crisis must be acknowledged by every one who reads and thinks. If we of the clergy shut our eyes to that fact we incur our Lord's rebuke: "Can ye not discern the signs of the times?" The storms of secular learning are beating most violently on the ark of Christ's Church, and alas for the timid or reckless pilots who handle the craft as if the waters were smooth! It is true the Master is within her still, though it may seem as if He were "asleep on the cushion;" and when the proper time arrives He Himself will say to the winds and the waves, "Peace, be still!" We know all that. But none the less



does the Master expect of those to whom He has committed the conduct of His vessel, that they should use all diligence to preserve that which He has entrusted to their charge, and grossly negligent are they if in times of storm, when the winds and waves are contrary, they content themselves with uttering mild platitudes and saying, "All's well!"

These are times of fearful storm. Have the mariners of the ship of Christ's Church nothing to answer for in steering her into such a whirlpool? Must they not bear their share of blame for having clapped on excessive sail, and for having burdened her with cumbrous and risky freight? Now, it is ours to face the storm, and for the present distress at any rate to shorten sail, to throw overboard all needless lumber, to dispose of our shifting cargo, to batten down the hatches and clear the decks, and battle with the hurricane for the preservation of that which has been committed to our charge; to contend earnestly, not for the pious opinion of this or that saint, not for the dogmatic utterances of this or that doctor of the Church, but for "the faith which was once for all delivered to the saints."

If asked, From whence blows the gale? we answer, From all quarters at once of the scientific

and literary horizon; we are in that storm centre which we have called the "New Philosophy."

The sources of the present disturbance in religious affairs are:

1. The marvellous advances which have been made within the last half-century in every department of physical science, causing a readjustment of our conceptions of natural phenomena.

2. The light thrown on antiquity by explorers and excavators, the resurrecting of old monuments, the deciphering of old documents, causing a readjustment of our conceptions of past events and giving rise to a new criticism of biblical literature.

3. The unification and systematizing of all these discoveries by the New Philosophy of evolution, which has given us a new estimate of the universe and has shifted the centre of gravity, so to speak, of all thought.

4. As a result of these, an all-pervading consciousness of the universal reign of law, which is taking more and more hold of the minds of men, making it extremely difficult for them to accept any account whatever of any infraction of that reign of law.

In short, the spirit of the age can be characterized as:

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1. Discarding the old traditional view of the creation.

2. Discarding the old Protestant view of the infallibility of the Bible.

3. Discrediting *a priori* any account whatever based on the miraculous, and so prone to discard even the Catholic doctrine of the Incarnation.

This is the tendency of the New Philosophy which is pushing on its victorious way, daily acquiring new territory and scornfully indifferent to the pin-pricks of its theological opponents.

And now, as I am addressing my clerical brethren, let me speak frankly. I fear but few of us realize how wide-spread is the revolution of thought created by the New Philosophy. I fear we of the seniors do not as a rule sufficiently realize that those scientific theories which we, in our earlier preaching days, were wont to attack with our little shafts and think we had slain, are now holding undisputed sway over the minds of our collegians and of all who are studiously inclined. We must bear in mind that the relations of the pulpit to the pew are to-day vastly different from what they were when Goldsmith wrote his "Deserted Village." Then "Sweet Auburn" contained a population who lived in b<sup>l</sup> ignorance and placid piety, while the honors of literature were divided between the

rector, the squire and the village schoolmaster. To-day all our Canadian lads and lassies expect to take a university course and to earn their living by some kind of intellectual work. The quondam parson of Sweet Auburn would find himself nonplussed in their midst, and even the village schoolmaster would discover that many a smaller head than his carried much more than ever he knew. "Sweet Auburn" is not only a deserted village; it is buried out of sight.

The pastor of any flock in Canada will, if he takes the trouble, find among his parishioners many of both sexes who are far better informed than himself in some of the branches of secular learning. He will see on their tables and shelves books, magazines, novels, and even religious works all written from a standpoint which is quite foreign to the worthy cleric, unless he is somewhat acquainted with the New Philosophy. And if he enters into familiar intercourse with them he will soon find that the knowledge possessed by them makes them take the deliverances of the pulpit *cum grano salis*. They may listen courteously to the parson's discourse, but they go away unimpressed, for the pulpit has not touched the real difficulty which their secular reading has forced upon them, but which they do not care to express lest the pulpit should be shocked.

Brethren, if we of the clergy would be leaders of thought we must know what the educated world is thinking about.

The New Philosophy, then, with its widespread and ever-widening influence, is the gale which the ark of Christ's Church is encountering. Thank God, she has weathered many a storm before, and we know she will eventually come out of this one all the stauncher for her experience. Even now the great strain is of benefit in that it is diverting the attention of the mariners from their own petty squabbles to the imminence of the danger, and to proposals of concerted action in order to avert it, and to preserve their precious cargo. So schemes of union are the order of the day. The Presbyterians and Methodists have, with their "sanctified common sense," already given practical effect to this general desire in consolidating their own formerly divided forces into two strong central powers; and it will not be long, in my opinion, before these two great bodies in Canada will form one organic whole. In the Old Country a noticeable phase of this tendency is the "New Catechism" which has been put forth by the united Free churches of England. It is interesting to note how that catechism—as Canon Gore has pointed out—approximates to the lines

of our own Church Catechism, and how it conserves and brings into prominence the great articles of the Old Faith. This new catechism is itself the outcome of the International Series of Sunday School Lessons, another effort towards united action.

But all parties are not progressing on these lines. Some in their alarm are longing for the voice of some strong, masterful dictator. They see such a one in the Vatican, and they repair in their distress to the Church of Rome, because she avers "*Securus judicat orbis terrarum.*" That is enough for them. They feel a crying need for such an authority—no other party makes such a claim—and so they flee to her.

Others, again, without going this length, yet long for an authoritative word of command. They go about wringing their hands, as it were, and bemoaning the loss of the Universal Church's "Living Voice."

I confess I cannot sympathize with these. For my part I am thankful that in these days of transition, when scientific investigation is continually making inroads upon our old ideas of things, the Universal Church has been seized with a severe attack of aphonia; nay more, I believe the loss of the Living Voice of the Universal Church was brought about in the

providence of God; that He has overruled events to the end that she should lose her living voice soon after she had formulated the great creed of the Church, which we call the "Nicene," and had lain down in the first four general councils those definitions of the faith which Hooker so beautifully expounds. By that time the Catholic Church had said all that was requisite as to what is *de fide*, and from that time forward she incurred the danger, incident to all powerful organizations, of over-legislating and over-defining. And as in the older dispensation, almost as soon as the kingdom of Israel (the prototype of the Catholic Church) had arrived at the summit of its prosperity in the reign of Solomon, almost as soon as the temple had been built and the Divine worship duly established, the nation was split in twain; and as of that great schism between the North and South the Lord declared, "This thing is of me" (1 Kings xii. 24), so I believe that out of the great schism of the Catholic Church into East and West the Lord has caused the foolishness of men to turn to His praise. That schism cost the Church her living voice; but she had said enough. From that time forth the Western or Roman section yielded to the temptation to which all strong governments

are exposed, the temptation of prescribing everything, defining everything, legislating upon everything, leaving no room for anybody to have any opinion of his own upon anything whatever, until at last she laid a yoke upon the necks of the people, which neither our fathers of the Reformation nor we were able to bear.

On the other hand, the Greek half of the great schism—"the unchanging East"—remained stationary; solidly, stiffly, unalterably conservative; and so, deaf to all suggestions of advancing knowledge, determined that the philosophy of the tenth century should do for all time, even retaining the Old Style in her Calendar, she has shown her incapacity for growing with the growth of human knowledge. To use a biological expression, through want of adapting the organism to the environments she affords an example of "arrested development."

Happily the voice of either section is not the Living Voice of the Church Universal. In the Lord's own time, when the need arises, we may be sure it will be restored. In the meantime we abide by what the Church did say before she lost her voice.

There are others again who, in their alarm at the violence of the gale, seem to be for throwing away everything they can. Like the mariners



at the time of St. Paul's shipwreck, they would cast overboard not only the tackling of the ship, but all the most valuable freight. Some even in the Anglican Church are disposed to eliminate the supernatural in deference to the spirit of the age, and consider that after doing so they have still preserved all the essentials of the Christian religion. The late Matthew Arnold, stumbling at the anthropomorphic conception of God, and rejecting the word "person," as predicated of Him, defined Him as "The Eternal-not-ourselves," that makes for Righteousness and Religion as "morality touched with emotion." With such minimizing ideas propounded in our midst, Mr Mallock may well ask, as he does in the *Nineteenth Century* of December last, "Does the Church of England require belief in anything?" His conclusion is that she does not. This same *reductio ad absurdum* was very wittily set forth some time ago in a satirical brochure from a Roman Catholic pen, entitled "The Comedy of Convocation," which some of you have no doubt seen. The consequence of all this destructive process is that the Christian world to-day is as divided as the Jewish world was in the time of our Lord on the answer to the great question, "What think ye of Christ?" What a number of conflicting answers have been given

in these last days by the author of "Ecce Homo," Farrar, Geikie, Beecher, Abbott, Theodore Parker, Strauss, Baur, Greig, Harnach, Renan and so forth! Truly we may say that, as of old so of late, "There was a division of the people because of Him."

But to return to Mr. Mallock's query, "Does the Church of England teach anything?" I would answer, there can be no mistake as to what she requires us to believe. Some of her erratic sons may indeed propound their own theories, for she allows great liberty of speech: she has established no holy office of inquisition; she has no *index expurgatorius*. But however much freedom or license her sons may assume, there is no mistake as to what she, in her corporate capacity, believes; for every time that we assemble together in the church to show forth the Lord's death, we give the Church's answer to the question, "What think ye of Christ?" And that answer is:

"I believe in one Lord Jesus Christ, the only begotten Son of God. . . . Very God of Very God . . . Being of one substance with the Father, by whom all things are made; Who for us men and for our salvation came down from heaven . . . and was made man: and was crucified . . . and was buried. . . . He

rose again . . . and ascended into heaven.  
 . . . And he shall come again with glory.  
 . . . Whose kingdom shall have no end."

Can anything plainer or more definite be required? If there are some who use these words in a non-natural sense, or allegorical sense, or in any other than the plain sense, we cannot help it. But that is the reason why many of us emphasize that confession of faith, not only by our words, but also by our gestures. We turn to the East, we bow at the Holy Name, and at the mention of the mystery of the incarnation, we do everything to show that, whatever others may believe or not believe, whatever others may add to or detract from the common faith, *that* is our confession, *that* is our definition of "the Faith which was once for all delivered to the Saints."

Of this creed, Manning, on "The Unity of the Church," says (Chap. 1): The Constantinopolitan or Nicene Creed has a character peculiar to itself, being the first promulgation of the Christian Faith by conciliary authority. It may be called, therefore, a conciliary or synodal creed (*symbolum synodale*), to distinguish it from the baptismal creeds of the several churches of which it was a public representative.

I trust I have now made clear what I mean

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by the Old Faith, and what I mean by the New Philosophy. The Old Faith is summed up in the words of the "Nicene Creed," neither less nor more. The New Philosophy is summed up in the word "Evolution," and is expounded by Mr. Herbert Spencer and a host of scientific writers. The great question before the Christian world to-day, transcending all other questions and demanding immediate settlement, is this: Is the Old Faith compatible with the New Philosophy? If it is *not*, then the Old Faith must yield: for believe me, brothers, the New Philosophy has come to stay.

I have used the word "compatible" because I dislike the ordinary phrase, "*Reconciling* religion with science." Reconciling suggests compromise, a patching up of differences, a truce between hostile forces, and so leaves a false impression.

Philosophy, which is the sum and substance of all the sciences, is the study of God as manifested in His works. Theology is the study of God as manifested in Christ. Now, if both manifestations be of the one God, there can be no hostility. What apparent contradictions there may be are due to our misconceptions. In both God veils Himself as well as reveals; and in both, owing to our limitations, we see "as through a

glass, darkly." But it is the Church's business to see that they do not contradict each other—to prove that they are compatible. This grand equation is too intricate for us to solve at sight; mistakes are being constantly made on both sides; our calculations require incessant corrections; it will take eternal life to work it out; there are so many unknown quantities.

That the universe is the manifestation of God in His works all theists of every description agree in affirming, and it is the first article of the Old Faith: "I believe in one God the Father Almighty, maker of Heaven and Earth and of all things visible and invisible." No Christian can, therefore, find fault with the earnest, candid investigation of God's works. As Cowper sings:

"Philosophy, baptized  
In the pure fountain of eternal love,  
Hath eyes indeed; and viewing all she sees  
As meant to indicate a God to man,  
Gives Him the praise and forfeits not her own."

And Keble, in his "Christian Year," sings:

There is a book, who runs may read,  
Which heavenly truth imparts;  
And all the lore its scholars need,  
Pure eyes and Christian hearts.

The works of God, above, below,  
 Within us and around,  
 Are pages in that Book, to show  
 How God Himself is found.

And St. Paul says (Rom. i. 20): "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity."

On the other hand, the proposition that, over and above this manifestation in Nature to which all theists assent, God has also manifested Himself in a special and unique manner in Christ, is not so generally received. It is asserted by Christians, but challenged by sceptics, on the ground of its incompatibility with that manifestation in Nature which we all acknowledge.

Here then is the question which must be faced: Is the Old Faith compatible with the New Philosophy? An affirmative answer has been given by Father Oxenham, Mr. Ward, Mr. Lilley, Mr. St. Geo. Mivart, and many other eminent men in the Church of Rome—by the present Archbishop of Canterbury, Canon Gore, all the authors of *Lux Mundi*, and many others in the Anglican Church—by the late J. G. Romaines, in his posthumous work, edited by Canon Gore—by the late Hy. Drummond,

Winchell, Le Conte, Lyman Abbott, A. B. Bruce, G. A. Smith, and many brilliant writers of other communions.

A negative answer, however, will be given, I fear, by many a devout Christian of the old school, whose conclusion is, "Therefore we must oppose and reject the New Philosophy." I am convinced that both their premise and their conclusion are mistakes, and that theirs is a standpoint from which we shall all before long have to recede.

A negative answer is also, as a matter of course, given by the sceptics of the day; and is, alas! taken for granted or covertly implied in very much of our modern literature. Professor Goldwin Smith's famous book, "Guesses at the Riddle of Existence," is of value in that it is a compendium, in his own forceful and lucid style, of the various strictures and reflections that have been floating about for years past in newspapers, magazines, novels, and more solid reading matter of our time.

But Dr. Goldwin Smith was not the first to challenge the Christians of Canada on this question. Thirteen years ago, a widely circulated and influential paper, the *Toronto Mail*, flung down the gage in a ruder and more scornful way, through a series of editorials extending for months. And though these articles must

have had thousands of readers no answer was made by the Church at large, so far as I know. Judgment was allowed to go by default. I shall quote largely from these papers because I am sure that in those utterances the thoughts of many hearts were revealed. They state the case from the doubter's standpoint in unmistakable terms. And it is well for us to look facts in the face; to gauge the full force of the storm we are encountering.

In the spring of 1886 "the Southern Presbyterian Church, at its meeting in Augusta, Ga., adopted, by a vote of 137 to 13, a resolution declaring the evolution theory as applied to man unscriptural, and calculated to lead to the denial of the fundamental doctrines of the Christian Faith." Upon that deliverance the *Mail* of 29th May, 1886, thus commented: "There can be no doubt that evolution menaces the essentials of Christianity. If man be a development from the lower forms of life, clearly the biblical narrative and the Christian teaching that he was specially created and fell from a high estate vanishes, and with it necessarily the belief in original sin and in his redemption by the Son of God. . . .

"The Southern Presbyterian Church in denouncing evolution may be said to have thrown itself right across the path of scientific investi-



gation ; but after all it has simply reaffirmed its faith in the central Christian dogmas, with which belief in man's derivation from the beasts that perish is quite incompatible. Upon that ground the attitude of the Church must command the respect and support of all Christians. The other churches, perhaps, display greater worldly wisdom in remaining silent, but they must perforce face the issue before long. They have already surrendered many outposts to the scientists. The old beliefs taught in Scripture, that the world was created in six ordinary days, that it was destroyed by an universal flood, that this planet was the pivot of creation, and that the other stars were set in the heavens as lamps for man's benefit, have been pretty generally cast overboard to lighten the ship ; and even orthodox pulpits now deal gingerly with miracles, and since the birth of the science of meteorology have almost ceased praying for changes in the weather. These were in great part non-essentials, but this new demand of science that man has not fallen from the grace of God, but has risen from a bestial ancestry which, in turn, sprang from some simple form of vivified matter, must be resisted at any cost if the churches are to continue to assert the divinity of their cult.

"No compromise is possible between the

Christian religion and evolution, the one being not only inconsistent, but wholly at variance with the other. Evolution denies all that the Bible teaches regarding man's fallen nature, and by implication dethrones the Saviour, and for that reason Christianity must combat it, or submit to be classed with those ancient fables of man's own invention, by which he sought to solve for himself the tremendous mystery of his being. The Southern Presbyterians have shown that they, at any rate, are determined to come to close quarters with the scientists and to stake everything upon the contention that the Bible is revealed truth and that the theology grafted upon it is also true. It is a bold step, many will doubtless say a rash one; but in these days of doubt in the pew and cowardice in the pulpit it is well that one branch of the Church should keep the old flag flying."

2. On the previous Saturday, viz., 22nd May, 1886, an editorial appeared, headed "Churchman and Scientist," from which I shall give a few extracts as samples. You will notice their inconsistency with the previous article on some points. I do not undertake to reconcile these contradictions, but they show that the paper views the supposed untenableness of Christianity from divers points: "In these days churchmen

should be as wise as serpents in their mode of handling scientific questions. Science is a domain in which they have not, to put it mildly, achieved enduring triumphs."

"The Roman Catholic Church, whose worldly wisdom no one will question, has given scientific theories a very wide berth ever since the Holy Congregation denounced the Copernican teaching as 'false and contrary to Scripture,' and upon the same grounds enjoined Galileo 'to abandon the opinions he has hitherto held that the sun is the centre of the spheres and immovable, whilst it is the earth that moves.' That Church has nothing to say about the theory of evolution. She simply decrees that Roman Catholic scientists may not attack the integrity of the faith, and as she takes care to commit herself to no precise definition of faith relative to the Creation or to the processes of Nature, save and except that God is the ultimate cause of all things, those of her sons who adhere to Darwinism experience no difficulty in keeping the peace with her. Would it not be well for Protestant churches and ministers to display a like reserve?

"The Bible then, being no manual of science, the modern minister should think twice before stating its authenticity as the inspired Word of

God against any theory of science, however iconoclastic, that does not absolutely deny God. Evolution is such a theory. It does not abolish the Deity as is commonly supposed, but simply destroys those anthropomorphic attributes with which man has clothed Him."

You will observe the inconsistency of these two articles. In the one first quoted the writer commends the bold outspokenness of the Southern Presbyterian Church, and taunts all others with their cowardice in not doing likewise. In the second he commends the reticence of the Church of Rome, and advises all Protestants to follow her example.

3. But, again, I must quote from the article of May 29th. In speaking of the arguments of the thirteen who voted against the bold resolution of defiance, he refers to those who "plead for a non-literal interpretation of the Bible, whatever that may mean. If it mean that the exegetes should stand ready to force the Bible text to yield any meaning that may be called for by the demands or discoveries of science, the answer is, that such downright dishonesty, of which we have already had more than enough, would do as much to discredit the Church as a frank admission that the Scriptures are merely a collection of Semitic myths."

4. An article of February 1st, 1886, entitled "The Creed of Modern Science," closes with these words :

"We may safely say that while modern science denies *in toto* the inspired Revelation, it is, nevertheless, compelled to recognize the great central fact of all religions—that there is a Being or an intelligent force, call it what you will, that reigns over us. The attempt of the French and German philosophers and of the unscientific school of Bob Ingersoll to cast God out of the universe has thus resulted in nothing."

5. And once more the editorial of June 5th said :

"So long as the fundamental truths of our religion are preserved—and they are eternal—we can afford to part with the dogmas of human invention with which they may be overlaid. Indeed, if these be untrue, nothing shall save them; for we know and can almost perceive from the operation of His laws through the universe, that God is ever lifting man upwards towards the Truth, which is Himself."

Now, be it observed that, as the dates of these articles show, all this sort of thing had been going on for months in the pages of what was then, I believe, the most widely circulated paper in Ontario. The academic dissertations of Dr.

Goldwin Smith have been read of late by hundreds; these *ad captandum* utterances of the *Mail* of thirteen years ago were devoured by thousands, and have borne fruit.

Again be it observed, these words were written in 1886. Since that time the New Philosophy has made enormous strides. Many of the theories of that day are established facts now. I may safely say that all writers on scientific subjects—whether on chemistry, geology, astronomy, biology, sociology, or any branch of knowledge whatever; whether in learned treatises for the specialist, or in newspapers and magazines for the layman—base their problems and their theories on evolution as an axiom.

And since then theology has also in large measure—though often with an ill grace—acquiesced. It is true that Drummond's "Natural Law in the Spiritual World" had already appeared, and caused no small stir in Christian circles. But that book was only a tentative effort to "reconcile" religion with science, and half the people who devoured the work when it came out did not detect its drift. Drummond's more mature work, "The Ascent of Man," was not then in existence. It is true, also, that the late Henry Ward Beecher had boldly declared that evolution would yet be acknowledged as the

handmaid of Christianity. It is true that in the "Bampton Lectures" of 1884, Bishop Temple, now Archbishop of Canterbury, had argued that evolution was quite compatible with Christian faith, but probably the writer of the *Mail* articles had not come across them. But the concessions of the theologians of 1886 were sparse and scant. It is not so now. The publication of *Lux Mundi* in 1889 startled the religious world by its free admission of the truths of evolution, and by its restatement, so to speak, of the Gospel of Christ in accordance with the New Philosophy.

I must not omit Dr. A. B. Bruce's work, "The Chief End of Revelation," which was published in 1881, and "Old Faiths in New Light," by Dr. Newman Smyth, published in 1882. I did not come across these books until I had written these lectures in the rough. They are works of great value, *me judice*, which I would strongly recommend to the brethren.

The argument of the lectures to follow will be on the lines of these works. We propose to accept in full the New Philosophy. We shall not argue that this or that is only an hypothesis at present, and therefore to be ignored, or that this or that link is missing. We will, for the sake of argument, assume or concede the whole

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system, and then strive to show that the great doctrines of the Christian faith are consonant with the evolution which pervades the works of God—that the “Natural Law has been projected into the spiritual world,” to adopt Drummond’s happy phrase; or, in the language of that grand master of metaphysical theology, Bishop Butler, we shall endeavor to establish “the analogy of revealed religion to the constitution and course of nature,” as interpreted by the New Philosophy.

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## CHAPTER II.

### *THE DOCTRINE OF THE TRINITY; OR, THE CHRISTIAN CONCEPT OF GOD: IS IT COM- PATIBLE WITH THE SCIENCE OF THE DAY?*

"THE Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the persons nor dividing the substance. . . .

"For like as we are compelled by Christian verity to acknowledge every person by Himself to be God and Lord ;

"So are we forbidden by the Catholic Religion to say, There be three Gods or three Lords."

So says the Old Faith, or rather the Athanasian exposition of it, concerning the object of worship. What says the New Philosophy? or rather let us ask, What do those say who, in pursuance of the New Philosophy, have rejected the Old Faith? They vary in their replies, and may accordingly be divided into four classes, viz. :

1. Theists, who say, There is a God, somehow, somewhere, and we ought to worship Him.

2. Atheists, who say, There is no God, and all worship is frivolous and vain.

3. Agnostics, who say, We do not know whether there is a God or not; and so long as we do not know, we cannot worship.

4. Positivists, who say, We do not know whether there is a God or not; but we do certainly know that worship is an instinct and necessity of our nature; therefore we worship, though we don't exactly know what.

Of these four classes we may dismiss from consideration in these lectures the last, Positivism, as it does not seem to trouble us much, in Canada at all events.

The second class, Atheism, can also be dismissed, with the pithy saying of Huxley, who, in one of his lectures, declared that the demonstrations of those theologians who think they can tell us everything about God are only exceeded in folly by the assertions of those philosophers who pronounce dogmatically that there is no God. That great physiologist, therefore, agreed with the Psalmist in this, that it is only the fool that hath said in his heart, There is no God.

There remain then for our consideration the two classes of Theists and Agnostics, which the *Mail* articles have confounded. But indeed there is often great difficulty in drawing the

line between them. Darwin was undoubtedly a Theist; he expressed his faith in the Creator. Huxley pronounced himself an Agnostic, and was, in fact, the coiner of the term as designating those who could not decide about the existence of an intelligent First Cause, and who, therefore, gave in the verdict, "Not proven."

Mr. Herbert Spencer's ultimate conviction is given in those well-known words with which he closes his treatise on "Ecclesiastical Institutions," which will probably conclude his whole system of synthetic philosophy:

"One truth must ever grow clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which man can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the only absolute certainty that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed." (See also "First Principles," Part I., close of Chap. ii.)

From the conclusions of these eminent men the *Mail* articles take heart of grace in the assurance that all is not lost. The New Philosophy "does not absolutely deny God;" it has not "cast God out of the universe;" we may still believe that there is such a Being,

and so worship Him, each after his own mind, although "modern science denies *in toto* the inspired revelation."

Now, let us consider for a moment what is involved in this conclusion. The fundamental question for all theists, all who believe in a Creator, must needs be: Has the Creator ever revealed Himself to man? Has He ever, at any time or times, so taught men that they could know His will concerning themselves, not by mere inferences, or "feelings," or "aspirations," or instincts; but directly, objectively, supernaturally? Has He ever—to use the scriptural phrase—"spoken" to men? If He has not; if God has ever left men to seek Him out the best way they could; if all religions, Christianity included, are to be placed in the same category of blundering approximations to the truth—then all religion is mere guess-work. Agnosticism is the only logical alternative. If Christianity is only one of the feeble tentative efforts to seek the Lord; if it is only, as the *Mail* insinuates, "a collection of Semitic myths"—then nothing remains for all mankind but to relegate the question of the Deity to the realms of the Unknown, if not Unknowable, and to maintain stoically—"Whether or not there be such a God as men have imagined, we cannot tell."

On the other hand, the Christian who believes that God did reveal Himself—did speak—"at sundry times and in divers manners," will readily admit to the philosopher that such revelations were exceptional and extraordinary. He must also admit that any so-called revelation from God, which is incompatible with the positive teachings of the natural world, is *ipse facto* rendered false. Christian missionaries instruct their Hindoo scholars in geography, because it is subversive of Hindoo mythology and cosmogony. Modern science is a most potent force in demolishing the foolish traditions of the heathen. But if Christianity uses science to explode the beliefs of rival religions, she must be ready to submit to the same test. The Christian apologists of the Primitive Church—Tatian, Tertullian, Arnobius, Athenagoras, and others—availed themselves of the learning of their day to expose the absurdities of the classic mythology; they appealed to Reason. So did the Protestants of the sixteenth century. And now the opponents of all Christianity challenge us before the same tribunal; and Agnosticism avers: If geography explodes the beliefs of Hindooism, so do geology, physiology and chemistry explode the beliefs of Christendom.

Undoubtedly they do explode, they have

exploded, many of our former notions and traditions concerning the origin of things; but are these notions and traditions of vital consequence to the Christian religion? Has modern science so expounded the constitution and course of Nature as to render the Old Faith incompatible therewith? Very many think so, as alas! the Christian pastor too often learns.

Who is to blame for this state of things? Not the scientist, as such. These are days of specialities in research. The Darwins and Spencers and Huxleys pursue the study of God's works in their own special departments; they leave theology to theologians; they honestly proclaim: "That which we have seen and heard declare we unto you; see to it whether our researches in our several fields are in conflict with your teachings, or in consonance therewith."

What is the province of Theology? To examine her own field of research: to recast, if necessary, her conceptions of revelation in those details which conflict with modern knowledge. She has *had* to do so before now, again and again, as knowledge of Nature advanced, for these details are not essential to the Catholic Faith. Universal truth can only be deduced by the collation of all special truths.

But to return to those who deny that God

ever revealed Himself to man in any other way than through the phenomena of Nature, let us see what "the Creed of Modern Science," as the *Mail* terms it, would leave us and what it would cast out.

It would leave us a First Cause, an Energy, an Infinite Power—that is all. That Power or Being may be conscious or it may not; science cannot tell; at any rate it works by fixed laws; it cannot work any other way. It is impossible for it to produce any effect whatever out of the regular course of things. It is itself a vast automaton, nothing more.

And what would this "creed," so called, cast out? By rejecting all revelation, it casts out all thought, all hope that this God, or Power, or Energy, ever did interfere for man's special benefit, or ever could, or ever will. It casts out all idea that this Power ever told us what He would have us do. It casts out all prayer, for what is the use of praying to this scientist's Automaton? It casts out all conception of our duty to God, for what duty have we towards Him if He has never informed us? It casts out all trust in a Divine Providence and all hope of a future life. It casts out all faith and hope and love towards God.

Now, what comfort can we take from the *Mail's* assurances that we have all the essentials

of religion left if we reject the Christian religion as a revelation from God? The distinction which the *Mail* draws between the No-God "of the French and German philosophers and of the school of Ingersoll" and the "Creed of Modern Science" is, to my mind, not worth consideration. Such a god or power as is left us is useless to inspire love, to prompt to holy thoughts or good desires, or to raise our minds to higher things. He is not a Being to be loved, not a Being who loves us or cares specially for us; but a Power, an Infinite Energy—a Power that, it may be, works for righteousness in a mechanical, mathematical way—but yet only a Power—only Infinite Energy.

Now, in opposition to all this, what is the Old Faith? It is, that this power is conscious. We acknowledge, as much as Mr. H. Spencer, that God is Infinite Power; but we believe also that He is Infinite Wisdom and Infinite Goodness. Without these two other attributes the infinite power would inspire in our breasts no higher emotion than does a thunderstorm.

"Lo! the poor Indian, whose untutored mind  
Sees God in storms and hears Him in the wind."

"The Creed of Modern Science" would simply bring us back to that. We Christians, of course, believe in His infinite power, and *therefore* we



do not limit His power. And since we also believe in His infinite wisdom, therefore we believe that He could, if he chose, reveal His will to man in ways over and above His revelation of power in Nature. And since we believe also in His infinite goodness, therefore we believe that He has so revealed Himself for our benefit.

At the same time, we acknowledge that God works by means and law. We assent to the truth of what is called the Law of Parsimony or Economy in the spiritual world. God does not work miracles to-day, nor did He ever, at least such is our Protestant position, except to do what could not be done without miracle.

In this respect, we who uphold the Old Faith have our acknowledgments to make to the exponents of the New Philosophy. Many phenomena which we, ignorant of their physical cause, formerly attributed to the direct agency of God, we now regard as natural phenomena, governed by law as much as other more familiar things of nature. Within the last fifty years the wonderful progress of the sciences has very greatly modified our conceptions, both of God and of His mode of working. We can scarcely appreciate how much our ideas have changed within that time; but a few considerations may help us to form an estimate.

We all know individually how our own ideas of God have enlarged since we were children; how they have grown with our growth; how differently we conceive of Him now from what we did when we knelt at our mother's knee to say our first little prayer. And as it is with each individual so it has been with the whole human race. It had its childhood when it "thought as a child, it spake as a child, it understood as a child;" and now in growing older it is learning slowly to put away childish things. As in all other conceptions, so in their ideas of God,

"The thoughts of men have widened with the process of the suns."—*Tennyson*.

The idea of God must needs "widen" as our ideas of His universe widen, and they have widened marvellously within the last fifty years. For example, I remember, when I was a lad, how the religious world was startled and shocked by a book called, if I mistake not, "More Worlds Than One; the Creed of the Philosopher and the Hope of the Christian." I remember how it was vehemently argued that such a doctrine would upset the whole Bible, and must be put down. How is it to-day?

Every now and then, when the planetary

conditions are suitable, everybody—not only the astronomer, or the poet, or the philosopher, but every one who reads a newspaper—can, in some sense, adopt the lines of Longfellow :

“ I give the first watch of the night  
To the red planet Mars.”

If we read at all, there is periodically forced upon our notice that some star-gazer with his telescope has discovered some new canals in Mars, or some peculiar lights artificially arranged ; and suggestions are made in the papers as to how we terrestrials can in our turn attract the notice of the Martians. All this is so frequently enlarged upon, even in little village weeklies, that it is a common-place now that Mars is inhabited by intelligent beings. And I can see no reason for doubting it. But what does that involve ? Mars is our nearest neighbor, with the exception of our own little satellite, the Moon, which is certainly lifeless. What about Venus ? She is about as near on one side as Mars is on the other, and her conditions warrant us in thinking that she, too, is inhabited. Jupiter, the immense, is apparently in a gaseous state as yet ; it is not as advanced in its evolution as the Earth, or Mars, or Venus. In another million years or so it will probably

cool down enough to be in a condition to support life. Now these, together with Saturn, Mercury, and so forth, are members of our own solar system, children of our own Sun, the whole lot of planets constituting but one little family out of the hosts of heaven. How about the fixed stars which the ancients mapped out and named? How about the Pleiades, Arcturus, Orion, of which the sages spoke in the days of Job? The New Philosophy tells us they are all subject to the same laws of gravity; they go their rounds controlled by the same centrifugal and centripetal forces which govern our own solar system. But not only so, the spectroscope has informed us that these fixed stars are composed of the same chemical elements as our own Sun, the same oxygen, hydrogen, nitrogen, carbon, iron, lime, and so on, all obeying the same laws of chemical affinity that our system obeys. If so, are these fixed stars, these suns, surrounded like our own Sun by their planetary children? Certainly; why not? They are all under the same chemical and mechanical laws. And how many of such families are there, and how far do they extend? Let us first take our Sun's nearest neighbor (outside of his own family) which is thought to be Capella, in the constellation Auriga—how far is he off? Well, light travels

at the rate of over eleven millions of miles in one minute—we will speak in round numbers—light from our Sun reaches us in about eight and a half minutes. But the light from Capella takes seventy years or more to reach us. Now, there is a nice little sum to work out :

As 1 minute : 70 years :: 11 million miles.

There is plenty of room, we see, for a large family of satellites like our own Earth to be circling around Capella without interfering with our solar system, and yet Capella is the nearest of all the fixed stars. There are some stars whose light it has been calculated takes 300 years to reach us, others 3,000 years, and others are beyond all calculations. And how many stars are there? With the naked eye they may be numbered by hundreds, with the largest telescope by hundreds of thousands, and with the telescope aided by photography by the millions. And then probably each one of these stars is as far from its neighboring star as Capella is from our Sun, and then, for all we know, the whole that we can see is but the outskirts of the universe. The mind becomes bewildered with these "Immensities and eternities," as Carlyle says. And yet we can say with Job: "Lo, these are parts of His ways: And how small a whisper do we hear of Him! But

the thunder of His power who can understand ?" (Job xxvi. 14).

And then to think, that all these "multitudes of the heavenly host which no man can number" are under the same conditions as our solar system, are all operated by the same laws of matter and motion. What are we to think of that Infinite Being who "inhabiteth Eternity"? How different must be our conception of Him from that of the ancients who thought that the Supreme Being dwelt on the top of Mount Olympus! How much vaster must our idea of God be and, if you please, vaguer! And we can make allowance for those who, filled with this conception of the vastness of things, feel impatience with the utterances of some who, as Huxley said, talk of the Almighty as if they knew all about Him. Without doubt the march of astronomical science during the last half-century has tended to make us realize the littleness of our planet, and of the race that dwells thereon. We listen to that silent voice of Tennyson's, which said :

"This truth within thy mind rehearse,  
That in a boundless universe  
Is boundless better, boundless worse.

"Think you this mould of hopes and fears  
Could find no statelier than his peers  
In yonder hundred million spheres?"

And we repeat with intensified meaning, because with enlarged knowledge, the Psalmist's words :

" When I consider thy heavens the work of thy fingers, the moon and the stars, which thou hast ordained : what is man that thou art mindful of him ? "

This study of the infinitely great does certainly tend to shake faith, not in the power of God, but in the importance of man. When we contrast all this immensity with our own littleness we can well cry, " Man is like a thing of naught ; his time passeth away like a shadow. "

However, as a corrective to this depressing thought, let us for a while change our view—let us put aside the telescope and take the microscope. We have pursued the infinitely great and have retired baffled, let us see if we can find the limits of the minute. Modern chemistry is based on the atomic theory. It conceives of the ultimate atom of every element ; *i.e.*, something which is the limit of the minute, something which cannot be divided. Now, valuable as the atomic theory is as a working hypothesis, we ask : Have we practically reached the ultimate atom in anything ? What is the smallest possible point ? What is the limit of the minute ? We take our microscope and

magnify some little speck of apparent dust one thousand times, and lo! that speck turns out to be a living organism, with body, parts and passions. Let us still further magnify him—for the speck has now become a monster—with little specks just perceptible about his body—let us magnify him, 2,000, 5,000, 10,000 times—those specks on his back loom up as monsters in their turn, organisms built up of protoplasm like our own bodies, and protoplasm means a combination of carbon, hydrogen, oxygen, nitrogen—each of which elements consists of its own special atoms. Why, the very blood that courses in our veins is the home and hunting-ground of countless multitudes of leucocytes and other living things—and it depends upon the proportion of beneficent to malevolent creatures in our organism as to whether we are sick or well. And so the study of bacilli, bacteria, and what not opens up a vast field. And we become baffled and bewildered again in our pursuit of the infinitely little as in our pursuit of the infinitely great. And all these living creatures are under the same law of matter and motion. Of these, as of the vast orbs in infinite space, we can say: "He hath given them a law which shall not be broken."

Oh, surely we feel the truth of those words of



a philosopher much older than Herbert Spencer, or Kant, or Spinoza, or Lucretius, or Plato—Zophar the Naamathite: “Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?” (Job xi. 7, 8.)

The devout philosopher who ponders on the tremendous discoveries of Nature and yet clings to his faith in Revelation, must needs hear those “Two Voices” of Tennyson’s within his soul, the one suggesting the littleness, the insignificance of humanity, and the other bidding him “Rejoice, rejoice.”

It is in such distraction of mind that the words of the prophet are so sweet:

“Thus saith the Lord, The heaven is my throne, and the earth is my footstool. For all those things hath my hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” (Isaiah lxvi. 1, 2.)

For all things—the infinitely great and the infinitely small—are alike naked and open to the eyes of Him with whom we have to do—all alike are fulfilling His word, to all alike He has given the same “law which shall not be broken.” (Psalm cxlviii. 6, P.B.V.)

Such considerations as these should humble us and make us more modest in our assertions about the Deity. They should make us more sympathetic with those who pursue these studies of nature, and who, after having viewed in this great white light "the manifestations of the inscrutable existence" (H. Spencer), cannot adjust their vision to take in the portraiture of God as is sometimes drawn by the preacher when "expounding" the earlier portions of Genesis.

To take another instance of this widening of men's thoughts. In my own childhood and youth in England it was a common thing for a coroner's jury to return a verdict, "Died by the visitation of God." Now, to-day, if such a finding were returned, I fear the public would not be satisfied. They would insist upon the *cause* of the death, however mysterious and sudden, being ascertained and stated, even if the statement were no more definite than the now popular "Heart Failure." Medical and physiological science have wonderfully advanced in the last fifty years.

Again, some of you may remember that in 1883 we had some very remarkable sunsets. Every evening the whole heavens were suffused with a peculiar rosy glow. Did we become agitated or thrown off our balance at what

would have been formerly called a blood-red sign? No, we were calmly inquiring, What is the cause? For cause there must be. The newspapers of the day, instead of filling their columns with doleful warnings and gloomy forebodings, as would have been the case fifty years before, gave us the latest theories of science as to what caused the phenomenon, and finally it was concluded that it was due to the volcanic eruptions of Mount Krakatoa in the eastern seas, of which we had been immediately informed by telegraph, but which, fifty years ago, we should not have heard of for months after the appearance of those flaming skies. So in former times a comet was looked upon as a terrible portent of God's wrath. But nowadays intelligence is sent abroad that at such a time a comet will appear in such and such a part of the sky. We are all on the *qui vive* to hail its advent, and often we are quite disappointed to find the comet not so big an affair as we expected.

Now, does all this increased knowledge shake the Christian's faith in God, or diminish our worship of Him? By no means; our faith in Him remains the same, but it is a more intelligent faith; we see all things are His work, though we see more and more clearly how

uniform and systematic that work is. Our worship of Him is as hearty as ever; nay, more so, precisely because we know so much more of the manner of His working. We see that God works, and has from all eternity worked, by law—but our appreciation of that reign of law only enhances our adoration. We can still use the poetical language of the Psalter and feel its force and beauty, though we know much more than the Psalmist did of the laws of nature; we shall go on singing:

“He sendeth His springs into the rivers, which run among the hills.”

“He casteth forth His ice like morsels.”

“He sendeth forth His word and melteth them.”

“He bloweth with His wind and the waters flow.”

“He toucheth the mountains, and they smoke.”

“He appointeth the moon for certain seasons; and the sun knoweth his going down.”

Without regard to the protests of science: we are not liable to fall into the crude mistakes of the early fathers and argue that because it is written, the sun *knoweth* his going down, therefore he must be a living, intelligent being. Yet we sing those words all the same, we feel the force and beauty of the imagery, for we recognize

that in these expressions "the letter killeth but the Spirit giveth life," as St. Paul says.

But now that our knowledge is expanding so wonderfully, we are learning to apply these principles to other expressions in the Bible, and especially to those in the first few chapters of Genesis, which Moses compiled, not to teach natural philosophy to a rude and unlettered people, as the Israelites necessarily were after 400 years of the most degrading slavery; but to impress upon their minds the one primary truth, that all the things they saw—sun, moon, stars, earth, land, water, trees and living creatures—were created, not by a hundred different gods, as they had been taught in Egypt, but by one God. That there was one God, and only one God. For let us remember that our doctrine of the Trinity has this truth of the *unity of the Godhead* as a fundamental axiom. In fact, the word "Trinity" is but an abbreviation. The full description of the Catholic faith is as we quoted at the beginning—"We worship one God in Trinity and Trinity in Unity: neither confounding the persons nor dividing the substance."

And this fundamental article of the Old Faith is well expressed in the first of our 39 Articles: "There is but one living and true God everlasting, without body, parts or passions; of

infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity—the Father, the Son, and the Holy Ghost.”

Now, while agnostic philosophers can go no further with us than to acknowledge an Omnipresent, Infinite Energy, from which all things proceed, theists will agree with us in believing in a God “of Infinite Power, Wisdom and Goodness.” But they join issue with us at the last clause of our first article, or when we say, “We worship one God in Trinity and Trinity in Unity.” These words form a stumbling-block to very many, and objectors characterize these verses of the *Quicunque* as an antinomy, a paradox, a contradiction in terms, an arithmetical puzzle, or as unmeaning jargon, according to the bent of mind of the objector. And they will demand—as indeed they have a right to do—“How can you, with regard to this doctrine, maintain that the Old Faith is compatible with the New Philosophy? How can you trace the analogy of this your fundamental dogma with the constitution and course of nature on Bishop Butler’s lines?”

Now, it seems to me that the New Philosophy

has most strikingly illustrated the Christian idea of God. St. Patrick availed himself of the shamrock, and Christian art has used the triangle as symbols, but they are only symbols. The science of these late days has supplied us with a remarkable analogue.

First of all, let us clear the way by explaining the words "substance" and "person." These terms in their scholastic use are very different from what they are colloquially; indeed, like the words "let" and "prevent," they have almost exchanged places in modern English. To our minds the word "substance" conveys the idea of solidity; we talk of a substantial house or a substantial meal; but in philosophy it is far otherwise, for the "substance" of a man connotes his essential being as abstracted in idea from all "accidents" of flesh, bones, and other parts of the visible organism. So the word "person" formerly implied, not an individual, but rather, like the Latin *persona*, a presentment or phase. This inversion of meaning of the two words may be made clearer by the following illustration:

Physiology informs us that the matter composing our mortal frames is in a constant state of flux; so that in the course of seven years all the material particles are entirely changed. Now,

suppose we meet a young man of twenty-one years of age whom we have not seen since he was fourteen. In modern phraseology we might say of him: "This is the same *person* but his *substance* has changed," while in scholastic language we should say, "The *person* has changed but the *substance* is the same." But, indeed, whatever terms we use concerning Almighty God must needs be inadequate; in speaking of things transcending human knowledge we are forced to use what Mr. H. Spencer calls "symbols," which must needs fall short of the reality. We simply do the best we can. ("First Principles," Part I., secs. 9 and 31.)

In the next place, bear with me while I briefly pass in review some of the late deductions of science.

All phenomena—all things that we see or feel or are in any way cognizant of—are comprehended by the New Philosophy under two categories, matter and motion. Everything is either matter, or motion, or a combination of the two. Instead, however, of the word *motion*, the words force and energy are now generally used.

For a long time we have known of the indestructibility or persistence of matter. Not an atom is ever lost. Any particular object may be destroyed, but not its constituent particles; they



only change their condition. We boil a kettle of water until the kettle is empty; but the particles of water are not lost; they have gone in steam, and will come down again in rain-drops some day. We burn up a stick of wood; not an atom of its matter perishes; some particles go off in steam, others in smoke which will settle down somewhere; the rest are in the ashes. Nature makes things over and over again with the same materials; there is no more matter now and no less than there was at the beginning.

Now, of late years science has discovered a precisely similar law with regard to the other category, the other half of nature, so to speak; viz., motion, or force or energy, whichever it may be called. There is just so much force or energy, active or latent, neither more nor less than there was at the beginning. No force is lost or spent; it simply undergoes metamorphosis. This doctrine is known as the persistence of force or the conservation of energy.

Thus the universe is ever working out a perpetual equation; or, to vary the figure, Nature ever keeps her accounts by double entry; there is never a debit anywhere but there is a corresponding credit in some other column.

Under these circumstances, then, I ask of

modern science, "What is light?" and science answers, "Light was formerly supposed to be a kind of subtle and impalpable matter, but is now known to be force or energy." I ask again, "What is heat?" and again science replies, "Heat, like light, was once thought to be a kind of matter, and as such received the name of caloric; but it is now known to be force or energy. I ask a third time, "What is electricity?" and once more science replies, "Electricity, too, was, till lately, accounted as matter; we used to speak of the electric '*fluid*,' but now that term is unscientific, for electricity is not a '*fluid*,' but force or energy." I next inquire, "Are these three, then, one and the same thing?" Science replies, "No; heat is quite distinct from light, and light from heat, and electricity from either one; you must not *confound* these *personæ*." And then I say, "Since each of these three is distinct from the others, and yet light is energy, heat is energy, electricity is energy; are there three energies?" And science answers emphatically, "No; there is only one energy, one Infinite and Eternal Energy, from which all things proceed."

Strange, this paradox, this "defiance of the multiplication table," as the doctrine of the Trinity has been called. And stranger still,

that one can take our theological formula, which the divines of 1,400 years ago gathered out of the pages of the Book of Revelation, and by merely changing terms can convert into a scientific formula, which physical philosophers have gathered out of the book of nature only within the last score of years or so !

Let us see how this theological formula would read, *mutatis mutandis*, as a scientific formula referring to light, heat, and electricity :

"For like as we are compelled by physical verity to acknowledge every *persona* by itself to be force or energy, so are we forbidden by the New Philosophy to say there be three forces or three energies."

Now, I do not wish it to be understood that the God of our conception is identical with the physicist's energy. We do not worship mechanical blind force. We do not conceive of the Supreme Being as a sort of automaton god ; still the analogy is very striking—an analogy, be it observed, undreamt of in Bishop Butler's day. And so we may well argue that "the eternal laws of existence," as interpreted by the latest science, instead of showing up the Athanasian formula as nonsensical, have served to elucidate it, and warrant us in continuing "to acknowledge the glory of the Eternal Trinity,

and in the power of the Divine Majesty to worship the Unity." (Collect for Trinity Sunday.)

P.S.—And now, having vindicated the truth of this formula and shown its value, allow me, in parenthesis, to express my own personal opinion as to the use of the *Quicumque* in our public services.

In the first place, we all understand that the name of "Athanasian Creed" is not correct. As Mason's "Faith of the Gospel" says, it is neither Athanasian nor a creed; for a creed begins with the word *credo*, "I believe." The late Dr. Littledale called it more appropriately the Athanasian "Hymn." Instead of a creed proper, it is rather a commentary, by an unknown author, upon what Dr. Manning has rightly called THE Creed of the Church; an expansion of it on the lines of St. Athanasius' teachings. It is no more a "creed" than Pearson's Exposition is a creed: though as an exposition it is invaluable to theologians. Our own Prayer-Book, in the Rubric, reminds us pointedly that it is only "*commonly called* the Creed of St. Athanasius."

Then, again, we all know that it has not ecumenical authority. It is not used in public worship in the Greek section of the Catholic

Church. Indeed, it is impossible to say who composed it, or when it was first used.

In view of these facts, I cannot but think that the arrangement made for its public liturgical use by the Anglican Reformers was unfortunate. In the Church of Rome it is never used by the laity. It is not inserted in their books of devotion. It is never recited in the Mass—of course. It is only recited in the Choir Offices of "Prime" by priests and monks. It is a technical excursus for professionals. It is not recited, as with us, by a lot of little choir-boys—who might just as well gabble over a table of logarithms—and who sing or say, with the utmost nonchalance, that if any one does not believe all that, "without doubt he shall perish everlastingly." The Romish Church commits no such blunder. She orders her *priests* to recite it in their own daily office. That is all right. They have been trained in philosophy; they understand its subtle scholastic and metaphysical terms. But to foist that commentary into the public service in place of the simple Apostles' Creed—and that, too, on great festivals like Christmas and Easter, when we have plenty else to occupy our thoughts—and to mingle its harsh and misleading notes of commination with the joyous melody of those services, is to make

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them sound "like sweet bells jangled out of tune."

Therefore I am in accord with the American and the Irish Churches, which have followed ancient precedent, in leaving it out of those prayers which are intended for all the baptized, and giving it a place by itself for the "professionals."

## CHAPTER III.

### *THE HOLY GHOST, THE LORD, THE LIFE-GIVER.*

IN the previous lecture it was stated that within the last fifty years the wonderful progress which has been made in all the sciences has caused us to greatly modify our conceptions both of God and of His mode of working. Our idea of the Creator Himself must needs enlarge as our understanding of His creation enlarges. Let us see further how our ideas of God's mode of working have been modified by the vast accessions to our general knowledge of natural philosophy made within the last half-century.

We have pointed out already several instances in which we have insensibly drifted from the religious ideas of former days, when everything abnormal or unusual was put down to the direct interposition of the Deity, discarding all secondary means. We no longer regard a fearful storm, a tidal wave, an earthquake, a sudden death, an outbreak of pestilence as in any way

miraculous events ; we know all such are effects of physical causes, just as surely as we know that any new or strange specimen of bird, or insect, or plant which the naturalist may stumble on, must have had progenitors and physical causes for its exceptional character. Nevertheless we do not sufficiently acknowledge or realize that all these instances (and countless others which might be adduced) are evidence of the fact that we are advancing, *nolens volens*, in our religious ideas—that we cannot remain at a standstill even in our theology ; that, in short, we are beginning to “put away childish things.”

In the childhood of the human race, as in the childhood of the individual, startling phenomena are attributed to supernatural causes, though, indeed, it is right they should be ; for after all, whether young or old, we ought ever to recognize that Almighty God is the “first great cause,” and this recognition is of far more importance to us than any amount of knowledge as to the means by which God effects His ends. On observing any phenomenon the mind of the child, like that of the untutored savage, instinctively postulates a cause in some living, thinking being, and rests satisfied with that, indifferent to his *modus operandi*. But as we grow older and



more cultured we want to seek out the why and the wherefore and the how of everything; and so absorbed do we become in these details that we are apt to lose sight of the ultimate cause.

The little three-year-old child asks his mother who made that river, or that tree, or that mountain, or that lamb; and the mother replies, God made all these—and the mother is right. That is the first thing to instil into the child's mind. As to *how* He wrought them—the secondary means, the laws of matter and of energy, the *modus operandi*—all these it will take a lifetime for him to learn.

But in the very question which the youngster puts, he shows a philosophic bent. Mr. Herbert Spencer says: "To the mind as it develops in speculative power the problem of the universe suggests itself. What is it? and whence came it? are questions that press for solution. . . . To fill the vacuum of thought any theory that is proposed seems better than none." ("First Prin." Part I., chap. ii., sec. 10.) The theory which the mother suggests to her child and which satisfies him is—God.

You all know, I hope, that charming little Scotch song, "Biggin' Castles in the Air," about

"The bonny, bonny bairn, wha sits pokin' in the ase,"

staring at the live coals in the grate and giving loose rein to his imagination. Of him the poet thus moralizes :

“ For a sae sage he looks, what can the laddie ken ?

He’s thinkin’ upon naething, like mony mighty men.”

I venture to make an amendment to the poet’s conclusion. That “ bonny bairn ” is indeed like “ mony mighty men ”—not because he’s “ thinkin’ upon naething,” but because he, like them, is absorbed in guesses at the riddle of existence, and comes as near as they to a solution.

“ Among all the mysteries that grow the more mysterious the more they are thought about,” our great modern philosopher is conscious “ that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed.” *And so* is that bonny bairn ; only, thanks to his mother’s teaching, instead of saying from *which*, he says from *whom* all things proceed. To be sure, that sounds “ anthropomorphic ; ” to be sure, that may shock the sensibilities of the followers of Mr. Matthew Arnold because that little laddie conceives of this Eternal-not-ourselves as a “ person ; ” but it makes us think of our Lord’s words : “ I thank Thee O Father, Lord of Heaven and Earth, that Thou hast hid these things from the wise and understanding, and hast revealed them unto babes.”

Another characteristic of childhood—whether of the individual or of the race—is love of the sudden, the catastrophic, the heroic. It delights in the fairy tales wherein, after the hero or heroine has undergone no end of trouble, the fairy godmother appears in the nick of time and sets everything right with a stroke of her wand. And we “children of a larger growth” still love that ideal, in romance and in the drama. When we have followed the fortunes or misfortunes of the leading characters through the first acts of the drama or the first volume of the novel, it gives us thorough satisfaction to find that at the critical moment some rich relative turns up or some will is found, or some detective has tracked down the villain, or something or other occurs through which virtue is rewarded and vice is punished—and the good people get married and live happy ever after. We feel that this is as it should be; it satisfies our sense of justice, which is, after all, a craving of our better nature—our “categorical imperative,” that right should prevail.

But, unfortunately, the older we grow and the more experienced we become in this world of practical reality, the more we are convinced that these opportune crises, wherein all things are set right all at once, do not occur as frequently

as we think they ought to do. Then the faith of childhood, rudely shaken from its ideals in the stern world of facts, is in danger of vanishing altogether and giving place to pessimism ; unless through better guidance it learns to grasp the thought of the poet :

“The mills of God grind slowly, but they grind exceeding small.”

And so in all things—as in our ideas of what ought to be so also in our ideas of what has been—“the thoughts of men are widening with the process of the suns;” and modern science in all its branches emphasizes in a way undreamt of half a century ago the truth of the words, “One day is with the Lord as a thousand years, and a thousand years as one day.”

This is very noticeable in the modern science of biology.

Let us fancy our bonny little bairn on board some vessel on the Atlantic or Pacific. After seeing nothing but water for days, he catches sight of an island full of verdure. The little laddie will conclude that God made the island all at once and put it there. His mother will not thwart the laddie's notion ; it is well for him to let the thought of God be paramount. But, by and by, when that child is a youth at

college he will learn that millions of years before there was a man on earth, nay, before there was any dry earth for man to stand on, the great abyss of water was swarming with little specks of a jelly-like substance, that these little specks were living creatures, capable of moving, feeding, growing, reproducing their kind, and capable also of building houses for themselves by extracting the lime and minerals from the water; that these creatures, living in community, founded towns, colonies, empires, at the bottom of the sea; that as they died their progeny continued their work, building on, year after year, century after century, millennium after millennium, building upon the foundation laid by their ancestors, fathom upon fathom, until at last the coral reef appears above the surface of the deep, and an island is born.

Again, let us in fancy accompany this pair, the mother and child, on their return voyage. We approach the white cliffs of England, 1,000 feet high. Surely we may reckon these among the "everlasting mountains" of which poetry speaks. But no; these white masses were once simply ocean mud, in which revelled countless millions of tiny creatures who were born, grew, ate and drank, increased and multiplied, and died, leaving their houses, the shells they had

built themselves, to be massed together with the mud and baked into these vast cliffs, which thus become their mausoleums—lasting monuments to tell us of lives that were lived countless ages ago.

But, again, older rocks than even these were built up by things of life. In our own country the solid Laurentians of the Ottawa, compared with which, in the matter of age, the Alps are mere infants, rocks which were formerly called "Plutonic" as due solely to the action of the earth's internal fires, and "Azoic," that is, entirely wanting in animal remains, are now classed as "Eozoic," because there have been discovered traces of animal life in them. As the term "Protozoa" (the *first* living creatures) was already in use to designate what were then thought to be the earliest forms of life on this planet, a new name had to be framed for this creature which was earlier than the "first," so he was called "Eozoon," the "dawn animal" (*Ἠώς ζῷον*).

Sir Wm. Dawson in his book, "The Dawn of Life," which gives a full account of the discovery of this little creature, says:

"No one probably believes that animal life has been an eternal succession of like forms of being." (I may remark in passing that fifty years

ago everybody believed that from the creation until their own day there had been an unbroken "succession of like forms of being," and with all due deference to the learned author I fear there are some divines yet, who still hold to the six literal days, who will scent heresy in Sir William's words—but to resume the quotation.) "We are familiar with the idea *that in some way it (i.e. Life) was introduced*: and most men now know, either from the testimony of Genesis or geology, or of both, that the *lower forms* of animal life were *introduced first* and that these first living creatures had their birth in the waters, which are still the prolific mother of living things innumerable."

And beside all these, there were other forms of life evolving on this globe, forms which fed and grew, and reproduced their kind, and increased and multiplied, yet with very great differences; these were forms of *vegetable* life. which, beginning with the simplest, branched out in the course of ages into endless varieties. But, indeed, in the earliest and simplest forms it is very hard, if not impossible, to draw the line between the animal and vegetable kingdoms. And now science has laid down the law that the physical basis of life—the underlying matter of all life—is the same in all forms, animal or

vegetable. This matter is composed of due proportions of carbon, hydrogen, oxygen and nitrogen, and is called "Protoplasm," which substance is alike in all forms of life, animal or vegetable.

Let me quote a passage from Huxley's Lecture on the "Physical Basis of Life :"

"Think of the microscopic fungus—a mere infinitesimal ovoid particle, which finds space and duration enough to multiply into countless millions in the body of a living fly; and then of the wealth of foliage, the luxuriance of flower and fruit, which lies between this bald sketch of a plant and the giant pine of California, towering to the dimensions of a cathedral spire, or the Indian fig, which covers acres with its profound shadow, and endures while nations and empires come and go around its vast circumference. Or, turning to the other half of the world of life, picture to yourselves the great Finner whale, hugest of beasts that live, or have lived, disporting his eighty or ninety feet of bone, muscle and blubber, with easy roll, among waves in which the stoutest ship that ever left dockyard would founder hopelessly; and contrast him with the invisible animalcules—mere gelatinous specks—multitudes of which could, in fact, dance upon the point of a needle with the same ease as the angels of the schoolmen



could, in imagination. With these images before your minds, you may well ask, What community of form or structure is there between the animalcule and the whale, or between the fungus and the fig-tree? And, *à fortiori*, between all four?"

The answer to this question is given in what follows in the lecture—a lecture which I would advise you all to study. The common bond of all four, the underlying substance of all life is—Protoplasm.

Perhaps some of you will be scandalized at my asking you to read Huxley; but I do. I think it is a pity that so few of our clergy are able to cope with the difficulties of modern thought because they know little about them, while their flocks do. This lecture on "The Physical Basis of Life" can be bought (in the Humboldt Library series) for 15 cents. Its very cheapness proves its popularity and its wide circulation. Our incapacity in dealing with these matters is in marked contrast with the priests of the Church of Rome. Let me quote on this point from another of Huxley's addresses, viz., that on "Scientific Education," delivered in April, 1869, and subsequently published in *Macmillan's Monthly*:

"In fact, the clergy are at present divisible

into three sections: An immense body who are ignorant and speak out; a small proportion who know and are silent; and a minute minority who know and speak according to their knowledge. By the clergy, I mean especially the Protestant clergy. Our great antagonist—I speak as a man of science—the Roman Catholic Church, the one great spiritual organization which is able to resist, and must, as a matter of life and death, resist, the progress of science and modern civilization, manages her affairs much better.

“It was my fortune some time ago to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are trained; and it seemed to me that the difference between these men and the comfortable champions of Anglicanism and of Dissent, was comparable to the difference between our gallant volunteers and the trained veterans of Napoleon’s Old Guard.

“The Catholic priest is trained to know his business, and to do it effectually. The professors of the college in question, learned, zealous and determined men, permitted me to speak frankly with them. We talked like outposts of opposed armies during a truce—as friendly

enemies; and when I ventured to point out the difficulties their students would have to encounter from scientific thought, they replied, 'Our Church has lasted many ages, and has passed safely through many storms. The present is but a new gust of the old tempest, and we do not turn out our young men less fitted to weather it, than they have been in former times to cope with the difficulties of those times. The heresies of the day are explained to them by their professors of philosophy and science, and they are taught how those heresies are to be met.'

"I heartily respect," Huxley continues, "an organization which faces its enemies in this way, and I wish that all ecclesiastical organizations were in as effective a condition. I think it would be better, not only for them, but for us. The army of liberal thought is at present in very loose order, and many a spirited free-thinker makes use of his freedom mainly to vent nonsense. We should be the better for a vigorous and watchful enemy to hammer us into cohesion and discipline; and I, for one, lament that the bench of bishops cannot show a man of the calibre of Butler of the 'Analogy,' who, if he were alive, would make short work of much of the current *à priori* 'infidelity.'"

But to return to our subject of Protoplasm as the physical basis of life of all kinds.

All this accrued knowledge of the last fifty years has resulted in the birth of a new science, viz., the science or study of life at large in all its manifestations and relations, and this new science is called "Biology." But it seems to me that in their naming of things our worthy scientists have managed to get somewhat mixed up in their Greek, which helps to complicate matters. There are two Greek words to express two different ideas, for both of which we in English have only one word, viz., "Life." The two Greek words are ζωή and βίος. The distinction between them is lucidly drawn by Archbishop Trench in his "Synonyms of the New Testament," with which valuable work you are all, of course, familiar. I refer you to his chapter 27 as the grounds of my remarks. To be brief, ζωή is life in the abstract, βίος in the concrete. ζωή is generic, βίος specific. If an author writes the history of some individual from his cradle to his grave, he calls it very properly the biography of that individual, not his zoography. So the study of any specific life, or any particular definite kind of life, might be called biology, while the study of life at large, of life in the abstract, ought to be

called zoology. But, unfortunately, the word ζωή and its derivatives and compounds had been all used by the scientists in reference to *animal* life (e.g., protozoa, eozoa, paleozoic, etc.) long before the new science was born. And as they concocted the word eozoon to designate the creature which antedated the protozoon—the dawn animal which existed before the first animal—so they were obliged through pressure of circumstances to take the only other Greek word available, βίος, to designate that larger and more abstract life which they mean in the word biology, just as we have got things mixed with reference to “substance” and “person.” Certainly a Greek of classic times or a Hellenist of the first century would be puzzled if told that zoology was only a branch of biology.

But after all, what is this “life,” this ζωή, as we call it, this βίος, as the scientists have it? Protoplasm, the matter of which all living things are composed, is one thing; the principle or force or whatever it be which puts activity into that protoplasm is another thing. We have dead protoplasm out of which life has departed, the protoplasm of the corpse, the protoplasm of the meat and vegetables on our dinner table. We have protoplasm into which life has not entered.

Take a speck of the white of an egg on the point of a needle and there you have protoplasm, but in its isolated condition it is not alive.

What, then, is that principle or force which makes protoplasm to be alive? This is a moot point among the men of science to-day. There are those who postulate a certain special force which they name Vitality, or Vital Force, while others ridicule this theory. Among the latter was Huxley, as you will see in the lecture to which I have referred. Among the Vitalists, a very prominent one just now is Professor Japp, who was the president of the chemical section of the British Association at its meeting in Bristol last year. His presidential address was an exposition of the doctrine of a vital force. "His presentation of the subject was admirably lucid and his arguments ably marshalled," says his critic, Professor Lloyd Morgan, an anti-Vitalist. (*Monist*, January, 1899.)

In closing, Professor Japp said: "No fortuitous concurrence of atoms, even with all eternity to clash and combine in, could compass this feat of the formation of the first optically active organic compound." "I see no escape from the conclusion," he adds, "that at the moment when first life arose, a directive force came into play."

Mr. Herbert Spencer, in his last edition of the

"Principles of Biology," speaks in his usual, guarded, reverent way of the "Inscrutable Power which underlies all phenomena," and makes a candid confession of ignorance regarding the ultimate reality. And concerning the question in hand he says: "The processes which go on in living things are incomprehensible, as results of any physical actions known to us." "We find it impossible to conceive life as emerging from the co-operation of the components of protoplasm." Mr. Spencer contends for a principle of activity, or a special kind of energy, due to that inscrutable "ultimate reality which underlies this manifestation as it underlies all other manifestations."

So much for the New Philosophy. What says the Old Faith? "I believe in the Holy Ghost, the Lord, and the Life-Giver"—τὸ ζῶοποιόν, mark you, not βιοποιον. The Giver of all life—of life in all its manifold phases—of all that life which, beginning with the lowest forms, the cozoa and the protozoa, has evolved into such infinite varieties, and has culminated in man, whom Genesis, with its rich Oriental imagery, describes as made in the image of God, and yet as only a "living creature" like the rest.

For be it observed that precisely the same term (נֶפֶשׁ חַיָּה in Hebrew or ψυχή ζωσα in LXX.) is predicated of man as of the simplest forms of life which the waters brought forth. Gen. i. 20: "And God said, Let the waters swarm with swarms of living creatures" ("נֶפֶשׁ"). Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a"—what? Only a "נֶפֶשׁ" like the coral insect.

To be sure, the English versions—both authorized and revised—make a distinction, "The moving creature that hath life," they say of the creatures first produced; but of man, they say he became "a living soul." But I want you to take notice that there is no such differentiation in the original Hebrew, nor yet in the Greek of LXX. Why this differentiation in the English translations? Far be it from our thought to answer, "*Fraude piâ*"; but we can assuredly answer, "Through traditional bias." However it be, it is to be regretted that through this differentiation in the rendering of the same identical word, that great truth which the Hebrew Scriptures taught, and which the latest science has verified—that all life is identical in its ultimate analysis—has been obscured.



"In the beginning God created the heaven and the earth." What a grand, what a sublime opening sentence for that poem of the cosmogony with which Moses instilled the first rudiments of religion into the minds of those Israelites—rude, ignorant, mere "children in understanding," as they must needs have been after 400 years of the most brutalizing slavery! After seeing their taskmasters worshipping cats and crocodiles and beetles, and attributing the thousand phenomena of nature to a thousand creators, how startling, how revolutionary must have sounded that grand sentence!

"In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters"—and the world began to thrill with life, and the waters swarmed with swarms of living creatures.

This much at any rate is quite compatible with the New Philosophy. Indeed, we should not be very far astray if we were to paraphrase our theological formula in the philosophic terms of Mr. Herbert Spencer, as thus: "I believe in a principle of activity—a special kind (or *persona*) of the Infinite and Eternal Energy—the ζωοποιον proceeding from that ultimate reality

which underlies all manifestations ; in whom we live and move and have our being."

But yet, while it is true that all life is identical in its ultimate analysis, it is none the less true, as Nature and revelation both testify, that the evolution of that life has resulted in wonderful variations and has ever been working onwards and upwards. All through those interminable ages of teeming life, of the struggle for existence and survival of the fittest, while dragons of the prime tare each other in their slime, and spiders ensnared flies, and tigers crouched for their prey, "and the mayfly was torn by the swallow, and the sparrow speared by the shrike"—all through that awful glacial epoch, when half the continents were buried in fathoms of ice and a thousand types of life were swept away—all through those millenniums of pain and carnage ; Nature, red in tooth and claw with ravin, was prosecuting her ruthless system of selection and pressing on—

"Still bearing amid fire and ice  
Her banner with the strange device,  
    'Excelsior !'"

"For we know that the whole creation groaneth and travaileth in pair together until now," says

the Apostle Paul; but, mark you, he does not say, "since the Fall." As the sentence stands, it is perfectly compatible with science; but I fear most theologians interpreting that sentence would interpolate the words, "since the Fall," and so destroy its scientific value. Let us keep it as St. Paul wrote it; and as a clue to this mystery of evolution, through pain and suffering, let us cling also to those words of hope, "The earnest expectation of the creation waiteth for the revealing of the sons of God."

This evolution of life has been upwards and onwards from the eozoon to man—a gradation, of which all grades are attributed in Scripture to the Holy Ghost, the Lord, the Life-Giver. "There are diversities of gifts," says St. Paul, "but the same Spirit; there are differences of ministrations, and the same Lord; and there are diversities of workings but the same God, who worketh all things in all." The Spirit who moved on the face of the waters at the creation, is the author of *organic* life; who made man, is the author of *human* life; who entered Bezaleel and Aholiab to endue them with mechanical skill, and into prophets and kings to fit them for their work, is the author of *intellectual* life; who teacheth men how to refuse the evil and

choose the good, is the author of *ethical* life; who teacheth us of the things of God, is the author of *spiritual* life. "All these worketh that one and the self-same Spirit dividing to each one severally as He will."

This thought is well brought out and elaborated by the late Preb. Sadler, in his sermons, entitled "Abundant Life," as also in chapter 3, section 1 of "The Second Adam and the New Birth," which I would recommend you to read, and, of course, Canon Gore's essay in *Lux Mundi*.

But is this the limit of life? Is there no higher step in its evolution? Yes, there is a higher stage still; but that is out of the range of science. Science deals with what is and what has been. It takes the Gospel of Christ to tell us what shall be. "The earnest expectation of the creation waiteth for the revealing of the sons of God." If it applies to philosophy for that revealing, it will wait in vain. But through the revelation of God in Christ we are assured that "if the Spirit of Him that raised up Jesus from the dead be in you, He that raised up Christ from the dead shall also quicken (ζωοποιήσει) your mortal bodies by His Spirit that dwelleth in you." So we who believe in the Holy Ghost, the Lord, the Life-Giver, who spake by prophets

and apostles, adopt the words of the Old Faith, "I believe in the resurrection of the dead and the life of the world to come."

Here, then, we see in the work of the Spirit a gradation, a development, an evolution—an "analogy to the constitution and course of Nature." And so the great mystery of the universe is partially unveiled to us in the record of the revelation. The one and the self-same Spirit, working onward and upward, from lower to higher, has yet mighty things in store, things which eye hath not seen nor ear heard, neither have entered into the heart of man to conceive, which that same Spirit shall grant us in the ages to come.

But, as in the natural world, so in the spiritual, there is "survival of the fittest." And as there is degeneracy and atavism in the natural world, so in the spiritual. The Spirit is given "to profit withal," *i.e.*, not only to *get* good, but to *do* good with it. And the Spirit may be grieved, quenched, driven away. But if we yield ourselves to His influence and "profit withal," then we shall go from strength to strength, from life to yet higher life; and He, the Holy Ghost, the Lord and Giver of Life in all its grades—organic life, human life, intellectual life, moral life, spiritual life—will com-

plete the evolution of the sons of God in giving us "the promise that He hath promised us, even *Eternal Life*."

## POSTSCRIPT TO LECTURES I-III.

Since writing these lectures I have come across a remarkable article which is calculated to modify the estimates formed concerning the wisdom of the Roman Curia, or the freedom accorded by it to the men of science. The article appeared in the *Nineteenth Century* of May last; it is entitled "An Outburst of Activity in the Roman Congregations," by the Hon. William Gibson. Mr. Gibson speaks of himself as having some ten years ago belonged to the "Protestant Episcopal Church of Ireland;" but after having become a scientific freethinker, at last he became a "Catholic." The essay seems to me full of thinly-veiled sarcasm against the Jesuits who hold sway in the Vatican, and against the Thomist system of philosophy taught by them. I fancy it will arouse no end of hostility, and finally be placed on the *Index*, like Dr. Mivart's famous article on "Happiness in Hell." Then I suppose Mr. Gibson, like Dr. Mivart, will cry, "*Peccavi*," and subside. The whole thing is very mystifying to me. I cannot understand how one who thinks and writes as

he does can remain in the Church of Rome ; but I suppose it is 'one of those things no fellow can understand' unless he is within the sacred pale. I would ask you to study that article carefully and form your own deductions, and also another of the same import in the May *Contemporary Review*, headed, "Is a Catholic University Possible?" and signed, "Voces Catholicæ."

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## CHAPTER IV.

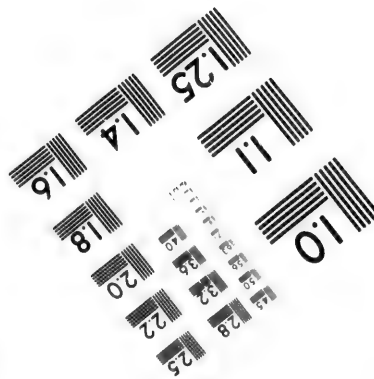
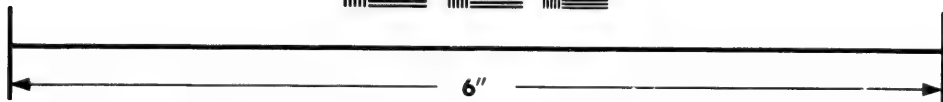
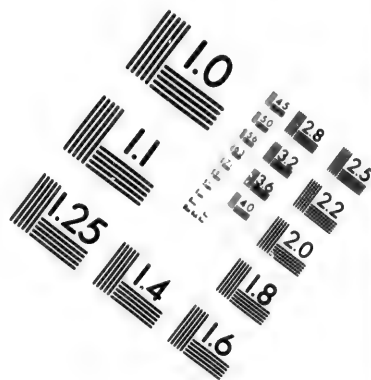
### (a) *THE PERSON AND WORK OF CHRIST.*

“Herein was the love of God manifested in us, that God hath sent his only begotten son into the world, that we might live through him.” (1 John iv. 9, R.V.)

WE now approach the great central fact of the Christian religion, in that portion of the Nicene Creed which relates to the person and work of our Lord Jesus Christ. We say *central fact*, for this paragraph sets forth certain historical events, belief in the occurrence of which distinguishes the Christian faith from all other creeds.

A great deal of confusion of thought exists about “creeds.” Every now and then we read of some orator lamenting the divisions of Christendom, and saying, we shall never have Christian union until we have done away with “creeds.” We can no more do away with creeds in religion than we can in our every-day affairs. As Bishop Butler urges, probability is the very





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guide of life. All business is based on creed; that is, belief. The grocer buys so much tea or sugar wholesale because he *believes* that he will retail it in reasonable time at a profit. The merchant sells goods on *credit* (a word closely akin to *creed*) because he *believes* he will get his money in due time. The capitalist invests in this or that stock because he *believes* it will pay a good dividend. The adventurer goes to the Klondike because he *believes* he will get lots of gold. The jury find their verdict in accordance with their *belief* in the evidence. In all the affairs of this life we walk by faith and not by sight, and the claim of the Positivist that he walks by sight and not by faith will not hold good. So those who think the Church can be organized without a creed are pursuing a phantom.

Nevertheless, though we may criticize what such people SAY, we are quite in accord with what they *mean*, and that is, that creed-making has been carried to an excess, which has resulted in the multiplication of competing sects. Christians have insisted on a great variety of articles as terms of communion in their several organizations. These are often based on metaphysical subtleties upon which the wisest men have differed throughout the ages—all of which,

though interesting and profitable topics for the philosophical theologian, have no business to divide Christians into hostile bodies. The Old Faith, the Creed of Nicæa, is free of all these subtleties; it simply states certain *facts*, which constitute the message that the Church has to deliver. If they are proved false, the Church's occupation is gone; for those facts are her *raison d'être*. They are explicitly declared in the creed, they are all implied in the phrase, "God sent His Son into the world," and are theologically epitomized in one term, "The Incarnation."

So we agree with our friends who inveigh against creeds, that a vast amount of matter has been insisted upon by many Christian bodies as *de fide* which should be relegated to some other department of their ecclesiastical systems. But a creed we must have, even as a platform for the proposed reunion. And we cannot do better than go back to the Old Faith of Nicæa.

Nevertheless, it is not implied that there should be no discussion as to the rationale of that great fact that "God sent His Son into the World"—far from it. There is an unlimited field for philosophers of all schools to exercise their minds upon. And so long as they don't anathematize and excommunicate one another, let them have full liberty to explore. For of

that Nicene Creed it has been well said of old, "Its words are few, but its mysteries are great." "Great is the mystery of godliness, who was manifest in the flesh," says St. Paul.

On this account we may take exception to a very popular phrase, viz., "The simplicity of the Gospel," at least as that phrase is often used. It creates confusion of thought because the word "simplicity" is an ambiguous term. There is a "simplicity" the antithesis to which is "duplicity"—this simplicity we gladly accord to the Gospel. But there is a simplicity, the antithesis to which is complexity. In this sense we cannot allow the simplicity of the Gospel. For the bread of life eternal, like the bread of life physical, is complex. All philosophy and all science will fail to fathom its depths. But we feed on the bread of physical life and grow thereby, though we may not be able to scientifically analyse it; so we feed on the bread of life eternal, even though its ultimate analysis baffles our comprehension.

Among these complexities of the Gospel are questions which the pious mind would rather pass by, but which the philosophic mind is bound to probe. Such as these:

1. The Incarnation took place 1900 years ago, What about those who lived before that time?

This question was not so serious fifty years ago, when we conceived that the human race had existed only some 6,000 years. But its seriousness has been enormously enhanced ever since Sir Charles Lyall published "The Antiquity of Man," and since later science has verified, and indeed enlarged, his conclusions.

2. Again, this occurred in Judea, an obscure little province of the Roman Empire. What of the rest of the world? This question, again, was not so serious when scholarly attention was confined to the study of those people who spoke Latin and Greek. But the study of Sanscrit and other Asiatic languages (which is quite modern in our universities) has opened up a vast field of literature—exquisite poetry, noble ethics, profound philosophy, seekings after God, "if haply they might feel after Him and find Him"—possessed by hundreds of millions of people in India, Persia, and China, long before Rome itself was built.

3. Again, this knowledge of the Gospel is even yet confined to a small proportion of humanity. What about the hundreds of millions who are living to-day, and the millions of millions who have passed away, in the (probably) 300,000 years of man's existence, in ignorance? (See Clodd's "Childhood of Religions," Chap. v.)

These are problems which, however lightly the pious but superficial mind may treat them, are yet of tremendous import. They are a part of those "mysteries of the Kingdom of Heaven," of which our Lord speaks; "the mystery which hath been hid throughout the ages," of St. Paul; the things which "the angels desire to look into," of St. Peter.

If we would seek a solution of those mysteries we shall find the key in that profound discourse of our Blessed Lord's, consisting of a series of parables, which we may call the "Sermon by the Sea" (St. Matthew xiii.), when that was "fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world." (v. 35.) And yet it might be asked, what is there so profound in this Sermon by the Sea, which consisted only of a string of homely illustrations? It is this great truth which we are only just beginning to appreciate in these days of the New Philosophy—that the processes in the Kingdom of Heaven are like unto the processes in the Kingdom of Nature—that the natural law is projected into the spiritual world—that there is a close analogy between revealed religion and the constitution and course of nature.

"Behold a sower went forth to sow." In that parable alone we have the main factors of evolution—the laws of differentiation—of the organism being conditioned by the environment—of the progress of the whole along with degeneracy of parts—of a spiritual selection analogous to natural selection—of the survival of the fittest—which terms the learned have lately coined to express the mysteries of the kingdom of nature. The key, then, to the solution of the problems which perplex us to-day, is furnished by our Lord Himself, and it is this—God works in revelation as in nature on the lines of evolution.

As to those countless millions who peopled the world since the time of man's first appearance, however remote that time may have been, we can but say with Barnabas and Paul at Lystra (Acts xiv. 16), that God "in the generations gone by had suffered all nations to walk in their own ways," "that they should seek the Lord if haply they might feel after Him and find Him." "The times of this ignorance, therefore, God overlooked," St. Paul tells the men of Athens.

"Nevertheless, He left not Himself without witness" throughout those ages. If He inspired Melchizedek, King of Salem; and Abimelech, King of Gerar; and Jethro, priest of



Midian ; and Balaam, the son of Beor ; and Cyrus, the Persian monarch ; and others who were not Israelites, surely His Spirit was striving with many a man that we have not been told of in every nation and in every age. This we know, that every mental grasp of righteousness, every devout aspiration after holiness, every approximation to the truth, whether in the mind of Plato, or Zoroaster, or Buddha, or of any of the wise men of the East, all are due to that same Spirit from whom all holy desires, all good counsels and all just works do proceed.

“Behold a sower went forth to sow.” At what time the Divine Sower first went forth to scatter the seed of the Word of God, or over what extent among the nations He scattered it, we know not. But of that seed much fell by the wayside ; much fell on stony ground and among thorns, and so was arrested in its development and brought no fruit to perfection. But some fell on good ground, and pre-eminently good ground was the honest and good heart of the father of the faithful, who, “when he was called, obeyed,” who received promises which were not fulfilled in his life-time, yet died in faith, believing in the Lord that in due time the promise should be fulfilled : “In thy seed shall all the families of the earth be blessed.” From

the time of the giving of that promise "till the seed came to whom the promise was made" was a period of some two thousand years. But what are two thousand years in geology or in the history of the human race?

All through that period God was slowly, progressively educating His chosen people, the children of Israel, as the pioneers of humanity in the way of light and life—not giving them the full light at once, but by degrees, as they were able to bear it. Beginning with the merest elements, "The Word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little;" until at last "God having of old time spoken unto the fathers by the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son."

This gradual unfolding of the knowledge of God—this evolution—is somewhat obscured to us by the way in which the various books—of divers dates and by divers authors—are massed together in the volume of the Old Testament; and by the uncritical way in which of necessity they are usually read and quoted, as if they were all of one date and authorship.

And here let me express my conviction—

though I fear some will take alarm thereat—that the historical criticism of these days, when it has perfected its work, and verified or rectified its several theories, will be found to have rendered invaluable aid in disentangling many of the perplexities and apparent contradictions which must trouble every thoughtful student of the Old Testament; in placing that Old Testament before us in better historical perspective, and in elucidating the truth that from the time when the law was given by Moses till grace and truth came by Jesus Christ, the Word of the Lord grew, according to His invariable law of evolution, “first the blade, then the ear, after that the full corn in the ear.”

In this connection let me advise you to study the essay by Dr. Temple, now Archbishop of Canterbury, on the “Education of the World,” the introductory to the famous “Essays and Reviews;” also “The Idea of God” and “Through Nature to God,” by Professor John Fiske. You will observe that I am recommending to you all sorts of works—many of them by authors whom the orthodox Anglican would deem very questionable—not because I endorse everything that they all say, but because you will find, with Mr. Herbert Spencer, that there is “a soul of truth even in things erroneous,” and if the man

of God would be thoroughly furnished in these days he must, as St. Paul tells him, "prove all things but hold fast that which is good."

So we see that for untold ages the mass of mankind were left, as St. Paul tells us, to seek the Lord and find Him as best they could by the light of nature. Theology has always maintained that there is a natural as well as a revealed religion—that the light of nature, honestly followed, would teach men something of God, but that revelation was needed to supplement the light of nature and to teach us the way of God more perfectly.

Now, we Christians declare our belief that God is a being "of infinite power, wisdom, and goodness." Let us inquire how much of that proposition could be determined by the light of nature alone. Let us for the present eliminate the factor of revelation; let us take the standpoint of the Positivists and of such philosophers as Mr. Herbert Spencer, and frame our theory of the birth and growth of natural religion. We will start from the earliest prehistoric times that have yet been traced; from the infancy of the human race, say, from the Neanderthal man, or from the men of Kent's Hole, and the like, who lived, according to the latest computations, some three hundred thousand years ago.

These men, the contemporaries of the cave bear, the woolly rhinoceros and the mammoth, must for generations have been wholly absorbed in the bare struggle for existence. Naked, defenceless, they had to fight the huge beasts they met, and either kill or be killed. To maintain their hold on life; to overcome the obstacles which nature placed in their way at every turn; to face the terrors and alarms which surrounded them every moment; to fight the savage beasts which met them everywhere—to do all this with their naked bodies and empty hands, with their organs of sight, hearing, smell, and their muscular powers far inferior to many of the creatures with which they had to contend, must have fully occupied their energies for many generations. And, indeed, that was the sole charge which the Creator laid on primeval man. The elohistic account in Gen. i. 28 says, “God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it: and have dominion (*i.e.*, acquire dominion by subduing, יָרְדוּ from root יָרַח) over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth.” That was all; no other duty mentioned. That was the primitive man’s burden; but what a burden! It was a task which, if

the scientists are right, it has taken 300,000 years to accomplish, and indeed, even now we cannot say that this duty has been fully discharged. So we see that at first the chief business of human life was to kill and eat.

Now, let us in imagination follow the development of natural religion, as man emerges out of this infancy of the human race. After he had accomplished the hardest part of the duty first laid upon him—after he had in some measure subdued the earth and acquired dominion over the living creatures—and we know not how many millenniums that took him—he had more leisure to think of other things. His thoughts turned to the great riddle of existence or, as Mr. H. Spencer terms it, the problem of the universe. "What am I? Whence came I? What is this whole universe, and whence came it?" He must needs frame some theory or other. The first and most obvious thing which impressed him was the manifestation everywhere of some inscrutable power, of which he himself was the sport and the victim; for this power manifested itself to him most vividly in destruction. The wind, the thunderbolt, the storm, the earthquake, those were the manifestations of a power to be feared. Later on he took notice of other powers, milder, slower, yet most efficient in the

way of construction. And so, observing the struggles and conflicts in nature, he imagined several powers antagonizing one another. He personified them, and conceived of a god of life and a god of death, a god of heat and a god of cold, a god of night and a god of day, and so on; and thus he became a polytheist. But growing from childhood to youth, he discerned a measure of that wonderful co-ordination of all these powers with which we moderns are familiar. Then he conceived one Supreme Power, one Great Spirit, one Manitou, one All-Father, one Divâs, one Zeus, or by whatever name He might be called, one Lord who is above all gods. Later on, as knowledge grew from more to more, the thought became more and more distinct that this one Supreme Being was without beginning or end—self-existent, eternal.

Then, as he further increased in years and in knowledge, he observed more and more the wonderful works of this eternal power. He observed that the power was employed, not only according to his earlier impressions to destroy, but also, and still more constantly, to construct, and the mysterious workings of nature would fill him with the conviction that the Supreme Being was of infinite power and wisdom.

So far then, it seems, man could arrive, by the light of nature alone, after the course of many cycles, in his search for God—that “there is one everlasting and true God of infinite power and wisdom.”

Now, in the history of the chosen people, who, enlightened by revelation, were the pioneers of humanity in the way of life, we can trace in epitome the same stages in the development of the idea of God. In Exodus vi. 3, God says unto Moses, “I am Jehovah, and I appeared unto Abraham and unto Isaac and unto Jacob by the name of God Almighty (אל שדי), but by my name Jehovah was I not known unto them.” Now what does that imply? We must remember that in the Hebrew language proper names were very expressive. The name of God indicated the worshippers’ idea of God. Now אל שדי meant power, and especially destructive power (שדי from שדר\*), while יהוה indicated the self-existent, the eternal. The main idea of God then, in the times of the patriarchs, was that of power and of power to be feared. “Who regarded the power of thy wrath?” “Oh, come hither and behold the works of the Lord, what destruction He hath

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\* Observe the repetition of שד in Isaiah xiii. 6 and Joel i. 15 כשד משרי “as destruction from the Almighty.”



wrought upon the earth." But from the time of the exodus a higher concept of God was instilled into the minds of the Israelites; He was not merely the power that could destroy, the power to be feared, but was Jehovah the eternal.

And indeed may we not go further, and intimate that the plural form, "elohim," used in the opening of Genesis and elsewhere, was a vestige, a relic of earlier times, when men conceived of many antagonistic powers—the fossil remains, so to speak, of primitive ideas embedded in the Hebrew tongue—just as the conformation of our ears, and the gill marks in the embryo, and the vermiform appendix are reminders to tell us what we came from ?

Then as to the infinite wisdom of God, let us study the Old Testament chronologically and we shall see how the views of the Israelites enlarged during the fifteen centuries of its compilation. Compare, for instance, Genesis xviii. 20, 21 with Isaiah xl. 12-17. The later Psalms and those books which are known as the "Wisdom" books, are full of beautiful passages dilating on the Wisdom of God, such as we need not look for in the earlier books.

We come now to the third attribute which we ascribe to the Supreme Being—infinite good-

ness—and we inquire, Could men have learnt that, too, from the light of Nature alone? I confess I cannot see how. How could primitive man know—how can *we* know—how can the philosopher or the student of nature know—that God is of infinite goodness? That God is good—at times—to some, the savage man could, and did, conclude. When the sun was shining, and he was in perfect health and had all he wanted, he could realize that God was good—to him. But when the storms descended, and he was crippled with rheumatism and unable to hunt his prey or secure a meal, he would fail to see where the goodness came in. The victorious tribe returning from war, laden with spoils and dragging their prisoners to slavery or death, would praise their god or gods for the goodness vouchsafed to them; but how about the wretched captives? In point of fact, the light of nature led men to think of God as very like their own chiefs, and sultans, and moguls, and other Oriental potentates, armed with power which He used arbitrarily, capriciously and merely for His own will and pleasure.

St. Paul does not say that the goodness of God could be seen “by the things that are made;” he only says, “His eternal power and divinity” could be so known. Loftier minds

among the heathen did indeed "trust that somehow good shall be the future goal of ill." No doubt there was many a man, as Tennyson sang :

" Who trusted God was love indeed,  
And love creation's final law :  
Though Nature, red in tooth and claw  
With ravin, shrieked against his creed."

For Nature cannot answer the question, Is God of infinite goodness? She can only reply :

" Thou makest thine appeal to me.  
I bring to life, I bring to death :  
The spirit does but mean the breath :  
I know no more."

And man, after interrogating Nature, can only groan, and say :

" O Life, as futile then as frail,  
Oh, for a voice to soothe and bless !  
What hope of answer or redress ?  
Behind the veil, behind the veil."

Nature teaches us, indeed, that God causeth His sun to shine upon the evil and on the good, and sendeth rain upon the just and on the unjust ; but so He does the cyclone, the earthquake, and the pestilence. The mighty, strong wind may come, and after the wind an earthquake, and

after the earthquake a fire, and the Lord, as the God of goodness, will not be in them. We need, like Elijah, the "still small voice" to reassure us. It needs a higher warrant than the phenomena of nature, which veils God, to convince us of His love. That warrant *we* have, who through Christ see "behind the veil." "In this was manifested the love of God in us, that He sent His Son." Humanity needed that manifestation of God, that Epiphany, before it could say with assurance "I believe in one God of infinite power, wisdom and goodness." "In this was manifested the Love of God"—love in spite of all the pain and suffering in which the whole creation groaneth and travaileth; nay, love, because of, and by means of, all this pain and suffering. For consider in the light of evolution what all that pain and suffering have accomplished. Consider how they have developed character and evoked such noble deeds. Consider how they have disciplined man, have educated him, have called forth his noblest qualities, his courage, his fortitude, his self-control, his pity, his sympathy, his brotherly kindness, his charity—virtues which could not have developed in any way that we can conceive of, if there had been no pain or suffering.

The problem of pain exercised to no end the

minds of pagan philosophers and Christian fathers; and volumes were written speculating on the origin of evil, both physical and moral. That physical and moral evil are closely allied, we admit; nevertheless in our theology henceforth we must draw a sharper line of distinction than heretofore between the two. For we shall have to bear in mind that pain and suffering and death—which form the main part of what we recognize as physical evil—have existed ever since the dawn of life. Throughout all those millions of years of geological progress what we have called evil prevailed. “And God saw that it was good.”

We may thank modern science for elucidating this paradox for us: for she has shown us, as was never so clearly shown before, how evil is the necessary complement of good, how evil evolves good, how corruption begets life—“that which thou sowest is not quickened except it die”—the manure heap is required to evolve the lovely flower and the pleasant plant. Partial evil is for the good of the whole.

Let me commend to you Mr. Illingworth's essay on “The Problem of Pain,” in *Lux Mundi*, and also a treatise on the same by James Hinton, M.D., as well as another book of his, viz., “Life in Nature.”

Henceforth in this lecture I shall not speak of "physical evil." In alluding to pain and death I shall use the word "Suffering"—the equivalent of *παθήματα* in New Testament.

Science in unveiling the processes of nature has discovered to us the value of sufferings in the evolution of the past; it has in so doing thrown a flood of light on the rationale of the incarnation. We see the place it occupies in the evolution that is to be—unless, indeed, evolution has arrived at the end of its tether; and nature, after carrying, through countless ages, her banner of "Excelsior," after mounting higher and higher in her ascent, is doomed, like the youth of the poem, to perish amid the snows—

" Still grasping in her hand of ice  
That banner with the strange device."

But to those who look forward to the

" One far-off divine event  
To which the whole creation moves,"

the New Philosophy, with its interpretation of sufferings, has shown the way. Sufferings were indispensable for the development of human character; sufferings were indispensable for the development of the divine in man. God imposed

the law of suffering as a constant factor in evolution ; God Himself—with reverence be it spoken—submitted to His own law. "In all their affliction He was afflicted." Human character can only be made perfect through sufferings, and "it became Him from whom are all things and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings." (Heb. ii. 10.) So we, the sons whom He is bringing unto glory, rejoice in "the fellowship of His suffering" (Phil. iii. 10), as "heirs of God and joint heirs with Christ, if so be that we suffer with Him." (Rom. viii. 17.) "For as the sufferings of Christ abound unto us, even so also our comfort aboundeth through Christ." (2 Cor. i. 5.)

And that is why the Cross is our most cherished emblem—because it is the symbol of all pain and anguish and death ; because suffering has been blessed and sanctified by the sufferings of Christ ; because we have been taught by His revelation what the children of men have but lately spelled out of the book of Nature—*Via crucis, via lucis* (The way of the Cross is the way of light).

Yes, there is a development now going on among the sons of men to make them the sons

of God and heirs of eternal life, of which the incarnation is the factor. There is an evolution to come as well as that which is past, in which Christ is the great evolver. Our connection and exact place in the evolution of the past it may be hard to determine—our connection and true place in the evolution of the future is beyond peradventure. What we were evolved *from* need not trouble us. What we are to be evolved *into*—that is the great question. All the missing links between man and the lowest animals may never be found. What matter? The connecting link between man and what he is yet to be has come on earth. God sent His Son, "The mystery of godliness—who was manifest in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up into glory!"

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."



*(b) THE WORLD'S GREAT SACRIFICE.*

We have so far considered the person of Christ as the factor of man's spiritual evolution; we have yet to inquire, In what way is this evolution effected? What is the special function of the Incarnate Word?

Here we reach the *crux* of the whole matter; now we must face the objections to the atonement as commonly presented, which many silently entertain, and which Dr. Goldwin Smith has expressed in his book. We must meet the defiant challenge of the *Mail*: "Evolution menaces the essentials of Christianity." "Evolution denies all that the Bible teaches, and by implication dethrones the Saviour." "If man be a development from the lower forms of life, the Christian teaching vanishes."

We concede at the outset, that in the light of the New Philosophy some views of the function of the Christ must "vanish;" and better so, for they are views which have been distorted by the medium through which we Christians have been looking. The New Philosophy has cleared the atmosphere and given us an insight into the purpose of the incarnation more scriptural, more primitive, and more reasonable. "Great is the mystery of godliness," we know; but

that mystery is being more and more cleared up as the operations of God in Nature are being more and more made manifest.

The favorite "views," or illustrations of the atonement used to be such as these :

We were like captives in bondage—Christ came and paid our ransom.

We were like debtors in jail—Christ came and discharged our debt.

We were like felons condemned to death—Christ came and died in our stead.

Such similitudes no doubt served their purpose in mediæval or semi-barbarous times ; but to-day they do not touch the hearts of men ; indeed, owing to radical changes in our judicial and forensic proceedings, they have become out of place, not to say repulsive. It is time that such views should "vanish."

In the days of the robber barons of the Middle Ages (or, indeed, even yet among the brigands of Thessaly), the illustration of Christ paying our ransom would be cherished as most apt by some rescued captive, but to us it is too suggestive of likening the God of all grace to a brigand. The figure of discharging our debts was well enough in the days of the Vicar of Wakefield and the Fleet prison ; but since Charles Dickens and other writers exposed the villainy of those

rapacious harpies through whose machinations many a wretched debtor became a martyr, we do not like this similitude. We admire the self-sacrifice of Damon and Pythias, each anxious to give up his own life to save his friend; but we abhor the ruthlessness of the tyrant of Syracuse perfectly indifferent as to which of the two suffered so long as he got his "satisfaction" by the blood of one of them; and we do not like to consider the tyrant of Syracuse as the type of our heavenly Father.

This idea of death by proxy received a reduction to absurdity a few years ago, by an incident which was widely made use of by the anti-Christians of the time to point their moral and adorn their tale. We all know that Mrs. Maybrick, who is imprisoned on the charge of poisoning her husband, has a great number of friends who still agitate for her release. But it may be forgotten that at the time of her sentence the sympathy in her behalf was so widespread and so intense as to almost endanger the Government of the day. At that time a quixotic youth actually offered himself for execution as her substitute. Suppose the Government had accepted the offer, thinking thereby to save themselves from public odium, while, at the same time, "justice" would

be "satisfied," what would the civilized world have said? Now let us read the third book of Milton's "Paradise Lost," and we shall see how utterly unworthy of our modern ideas of God is the dialogue there imagined. What Father Oxenham, in his "Catholic Doctrine of the Atonement" (p. 209), calls "the juridical fiction of a transfer," becomes the more untenable the more we think of it.

And, moreover, all these illustrations are not true to fact. Christ did not endure pain to secure us immunity from pain—on the contrary, He calls on us to follow Him in bearing pain. He suffered mental and bodily anguish; so do His disciples. He died in the flesh; so do we all. He was crucified; so have been very many for His name's sake. Indeed, we are all called to the "fellowship of His sufferings."

The theologians of the past found great difficulty in explaining the dogma of the atonement on these lines—as Dale, Oxenham and other modern writers have shown—because they constructed a system of soteriology based on the rude ways and crude laws of men in past generations; they judged of the subject "after the commandments and ordinances of men:" but "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Bishop Butler,

with his logical and far-seeing mind, avoided this mistake; he says of the efficacy of the sacrifice of Christ: "How, and in what particular way, it had this efficacy, there are not wanting persons who have endeavored to explain, but I cannot find that the Scripture has explained it. We seem to be very much in the dark concerning the manner in which the ancients understood atonement to be made; *i.e.*, pardon to be obtained by sacrifices. And if the Scripture has, as surely it has, left this matter of the satisfaction of Christ mysterious, left somewhat in it unrevealed, all conjectures about it must be, if not evidently absurd, yet at least uncertain. Nor has any one reason to complain for want of further information, unless he can show his claim to it.

"Some have endeavored to explain the efficacy of what Christ has done and suffered for us, beyond what the Scripture has authorized; others, probably because they could not explain it, have been for taking it away, and confining His office as Redeemer of the world to His instruction, example and government of the Church. Whereas, the doctrine of the Gospel appears to be, not only that He taught the efficacy of repentance, but rendered it of the efficacy which it is by what He did and suffered for us." ("Analogy," Part II., chap. v., sec. 6.)

Many a cultured layman worshipping in our churches, when he hears from the pulpit such illustrations as those we have mentioned, feels repelled: he turns with pain from the mental image which the preacher has conjured up; and yet, withal, he will revert to his Prayer-Book and cry, with all the fervor of faith, "O Lamb of God that takest away the sins of the world;" he will take comfort in the thought that "Christ, our Passover, is sacrificed for us."

In all this we are not propounding a new theology. We are simply reverting to that of the Greek fathers of the first four centuries and back of a Latinized Christianity. I have already referred you to Fiske's "Idea of God," let me also commend to you Professor Allen's Bohlen lectures on the "Continuity of Christian Thought."

But while illustrations drawn from the judicial practices of an uncivilized and bygone age have outlived their usefulness, the mystery of the world's great sacrifice has had a flood of light thrown on it by modern science.

God sent His Son into the world that we might "live through Him." How are we to "live through Him"? Have we not already seen that the Holy Ghost is the Giver of life in all its grades? In what way then is His work to be supplemented by the Incarnate Word? Let

us turn to nature ; let us extend Bishop Butler's reasoning along the line of modern science ; let us trace the analogy between physical and eternal life.

The modern science of Biology emphasizes two great factors as indispensable to all life.

1. The life must have a beginning, and this beginning must be imparted. It is now established that there is no such thing as spontaneous generation, or what the scientists call "Abiogenesis." (See the first chapter of Drummond's "Natural Law," etc.)

2. The life when begun, must be continuously sustained by feeding—loss of food is loss of life.

Need we point out how the two great sacraments ordained by Christ Himself—the sacrament of *birth* and the sacrament of *sustenance*—follow the lines of the natural law?

The Holy Ghost is the Life-Giver : We must be "born of the Spirit"—but that spiritual life must be continuously sustained by spiritual food. And the Incarnate Word says of Himself : "I am the Bread of Life."

But we will follow the New Philosophy still further. That food which sustains animal life can only be furnished by the forfeiture of some other life. We have seen how all kinds of life,

animal and vegetable, have a common physical basis in protoplasm. But there is this difference: plants can manufacture protoplasm out of minerals, animals cannot; they must get their protoplasm ready-made; that is to say, they must sustain their life by destroying some other life. I once more quote from that lecture of Huxley's:

"Physiology writes over the portals of life—'*Debemur morti nos nostraque*,' with a profounder meaning than the Roman poet attached to that melancholy line. Under whatever disguise it takes refuge, whether fungus or oak, worm or man, the living protoplasm not only ultimately dies and is resolved into its mineral and lifeless constituents, but is always dying; and, strange as the paradox may sound, could not live unless it died." I wonder if the learned physiologist as he penned those words thought of the lines of Bishop Heber's hymn:

"Day by day with strength supplied  
Through the *life* of Him who *died*."

In another of his brilliant essays Huxley makes use of this striking aphorism, "The law of sacrifice is the law of life." We thank the learned biologist for teaching us that word. That is the natural law, the sacrament of nature.



That natural law has been projected into the spiritual world. Eternal life, like physical life, must feed upon life.

A maxim often quoted by scientists is, "Man is what he eats," though it would be more exact to say, "Man is what he assimilates out of that which he eats." It is a wonderful, a mysterious thing, when we come to think of it—that the golden grain waving in the field or the lamb sporting in the meadow to-day will, before long, be converted, or transmuted, or (to use Huxley's own expression) transubstantiated, into human flesh and blood.

How was it that worship by sacrifice was so universal a practice from the very infancy of the human race? We trace back the history of humanity as far as possible, and this peculiar rite confronts us everywhere. All nations—no matter how civilized or how degraded, how modern or how ancient, how nearly connected or how widely sundered—have worshipped by sacrifice. The relics of prehistoric man bear testimony to the same observance. How are we to account for it? Various theories have been propounded—that it was a tradition handed down from some primal revelation—that it was prompted by the sense of guilt and sin—that it was fear of the Supreme Being and a desire to

placate Him in some way. But it seems to me that the most natural and most obvious reason has been lost sight of. Let us frame our own theory of the genesis of sacrifice in the light of nature.

We have already seen how primitive men were first wholly engrossed in the bare struggle for existence. The main business imposed on them by the Creator was to subdue the earth, to increase and multiply, to acquire dominion over all other living creatures. To fulfil that commission their chief business was to kill and eat, to officiate in that great sacrament of nature. The law of sacrifice is the law of life.

But when their bettered circumstances gave them time for thought to seek the Lord, when they became conscious of the Infinite and Eternal Power in whom they lived and moved and had their being, they would think of some mode of offering Him homage. They were impelled to call on what they felt was Lord of all. What mode more obvious, what more natural, than that they should convert what was the main function of their lives into a religious function, a *sacrificium*? They had to kill and eat. What more natural than that they should seek the approbation and sanction of the Deity in this most necessary occupation of their daily

lives? The life which they possessed they acknowledged to be the gift of God. The life which they took in order to sustain their own life was equally the gift of God. They asked Him to sanctify and bless the whole transaction, and so they did "eat and drink before the Lord."

We see, then, that the very first dawns of natural religion in the savage breast would prompt worship by sacrifice, because men would from the very first be impressed by their surroundings with Nature's great sacrament. The law of sacrifice is the law of life. They would naturally make a religious act of what was to them an every-day business and necessity of existence. To kill and eat had been their chief occupation, now they kill and eat "before the Lord."

Now, be it observed that it was not the mere "killing," but also the "eating"—in fact, the whole transaction, that constituted the "sacrifice."

So it was also in the Old Testament. The killing was a subsidiary part and not usually performed by the priest. (See Leviticus.) His special function did not begin till after the victim was slain; and the sacrifice was not completed till the victim was consumed, which

was partly by fire, but mainly by the priests and worshippers consuming the flesh of the victim and so becoming "partakers of the altar," the whole transaction thus fitly illustrating the great sacrament of nature, that the law of sacrifice is the law of life.

The expression, "eating and drinking before the Lord" or before false gods, occurs several times in the Old Testament with reference to Jewish or heathen worship.\* By remembering this we shall better appreciate many passages, not only in the Old Testament, but also in the New, such as 1 Cor. v. 7 and viii. to xi., inclusive, and Hebrews xiii. 10.

The Passover, the first appointed and the chief sacrifice of the Israelites, illustrates this very fully. They were ordered to take a lamb, *i.e.*, select it and devote it on the tenth day of the month; then, "on the fourteenth day at even," it was to be killed, its blood sprinkled, and its flesh eaten; it was to be entirely consumed that same night; and the whole transaction—the eating especially—was called "the Sacrifice of the Lord's Passover." (Exodus xii. 27.),

If a man die shall he live again? This question asked by Job so many centuries ago, has

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\* See Exodus xxiv. 11; xxxii. 6; Judges ix. 27; 1 Chron. xxix. 22; Deut. xiv. 23, 26; xv. 20.

been debated ever since. Platonists and Stoics, Pythagoreans and Epicureans, Pharisees and Sadducees fought over it; and Idealists and Materialists, Spiritualists and Positivists are fighting over it to-day. Only some revelation from God can make us sure. "God hath given assurance unto all men in that He hath raised up Christ from the dead." "And this is the record, that God hath given to us eternal life, and this life is in His Son."

The question is settled, therefore, for us Christians. God hath given us eternal life; and now we ask, Does this eternal life, like physical life, require to be sustained by food? Is the natural law of sacrifice projected into the spiritual world? and if so, what is the food of eternal life? The whole New Testament is full of the answer. "I am the Bread of Life, he that eateth of this bread shall live for ever. Behold the Lamb of God."

We see, then, how the light of the New Philosophy illumines the Christian dogma of the world's great sacrifice,—immolated once for all, but forever being offered, forever being consumed. As the original "sacrifice of the Lord's Passover" did not consist in the mere killing of the lamb, so the world's great sacrifice did not consist in the mere immolation on the Cross. It reached, so to speak, its lowest culmination then,

but it began long before. As the Paschal sacrifice began on the "tenth day of the month," when the lamb was chosen and devoted, so the world's great sacrifice began when He who, being in the form of God, emptied Himself and was made in the likeness of men—when He "for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man." The world's great sacrifice began with the *Gloria in Excelsis*, sung by the angels at Bethlehem. No; we are wrong—it began before that. It began with the *Ave Maria*. (Luke i. 35.)

And that sacrifice is not concluded yet. The immolation of the victim was indeed once for all upon the Cross of Calvary. Then the victim became Himself the Great High Priest for evermore. The "offering" of His sacrifice is perpetual before the throne, and the feeding on that sacrifice will never cease until He comes again. And so they who hunger and thirst after righteousness cry, "Lord, evermore give us this bread."

If then we discard some old similitudes drawn from the social and political practices of ancient times, because they are unsuitable to-day, we are more than compensated by the adoption of those similitudes drawn from the constitution and course of nature on which so much light has

been thrown by the New Philosophy ; and they have, moreover, this advantage—they make us realize the Christ within us, and not only the Christ without ; the Christ imparted, rather than the Christ imputed—the second Adam of whose life we must partake as completely as we do that of the first Adam. “Till Christ be formed in you.” “Christ in you the hope of glory.” “I live, yet not I, but Christ liveth in me.” “Abide in me and I in you.” “He that hath the Son hath life.” But, indeed, all figures, all types, all analogues fail to exhaust the length and depth and breadth and height of the mystery of godliness, the love of Christ which passeth knowledge. We may well sing :

“Jesus ! my Shepherd, Brother, Friend,  
My Prophet, Priest and King,  
My Lord, my Life, my Way, my End,  
Accept the praise I bring.”

But amid all these types, that which the Lord applied to Himself and which the New Philosophy has so beautifully illustrated, becomes more and more dear :

“Bread of Heaven, on Thee we feed,  
For Thy flesh is meat indeed :  
Ever may our souls be fed  
With this true and living Bread ;  
Day by day with strength supplied  
Through the life of Him who died.”

## CHAPTER V.

### *THE HOLY CATHOLIC CHURCH.*

FROM the time of the publication of Hugh Miller's "Testimony of the Rocks" to that of Gladstone's essays on "The Proem to Genesis," the efforts to "reconcile Genesis and geology" were many and various. These efforts, painstaking and pious, did good in their day by arresting the tide of alarm and unbelief caused by the revelations of science. But they became ineffective, each in turn, as men of science made further explorations into the realms of nature, and established more and more fully the doctrine of evolution, which the champions of the faith had hitherto ignored. With Drummond's "Natural Law," etc., came a new system of apologetics, based on the acceptance of the New Philosophy. This acceptance is still, we know, distasteful to very many who, at all hazards, would expunge it from their dogmatic systems. But I would beg the theologian to remember always, that



whatever theory of the creation he may frame in his own mind, he must never lose sight of these ascertained facts of science :

1. From the time that this globe of ours was a chaos, "without form and void," until now, was a period of some hundreds of millions of years.

2. During all that immense period every portion of the earth's surface underwent numberless changes, being now land, now sea, now a region of more than tropical heat, now of more than arctic cold.

3. In the words of Huxley, "one and the same area of the earth's surface has been successively occupied by very different kinds of living beings."

In the early part of this century, when geology was in its infancy, various theories were adopted to account for these changes in the structure of animal life which the world has manifestly undergone. In one layer of rock were found the fossils of curious shelled creatures, trilobites, and so forth. In another stratum these disappeared, and in their stead were found the bones of gigantic monsters of the deep, veritable dragons, and the remains of huge creatures, half-bird, half-reptile, terrible, hideous, all now happily extinct. In still another layer of rock the sea monsters had disappeared and given place

to mammoths, mastodons, deinotheriums, and other monsters of the land.

How to account for these successive layers of rock and these varied and dissimilar types of animated nature exercised the minds of the scientific world fifty years ago. The favorite theory among the more pious was that which was named "Catastrophism," that is to say, that the whole world had been subject to numerous catastrophes, in the way of universal floods, volcanic eruptions, or some fearful and general convulsions of nature, whereby all the living creatures of that time were swept away, and then the Almighty created a new set of creatures for the renewed earth. (See Huxley's address, "Geographical Reform," 1869.)

This theory, which was popular forty or fifty years ago, because it seemed the most reconcilable with religion, is now entirely abandoned. It has been seen that while many types of creatures have been obliterated, yet very many other types have persisted through all these cycles of geologic changes unto the present—some with very little variation, others with more, others with none at all. Now, the scientific world is unanimous in deciding that these changes were not "catastrophic" but gradual—that through the millions of years of the world's

history some of these types merged into other types, the changes in their structures being gradually forced upon them by changes in their surroundings—changes of climate and of food, and so forth. During these ages not only did the living creatures change in appearance, but the earth herself changed in appearance under the operation of natural forces. The great law of nature for all things, great or small, is the law of *continuous progressive change*. And that is the first law of evolution.

And here, I think, we should ask ourselves, as religious men, leaving aside all preconceived or traditional ideas, which of these two modes, the catastrophic or the evolutionary, is the more worthy of our idea of God? To me there can be but one answer. The catastrophic theory requires us to believe that the Great Creator made first one set of creatures, and then, dissatisfied with His work, swept them all away with some besom of destruction, and made another set; then, after a period of lesser or greater length, became disgusted with these, annihilated them, and tried again; and so on time after time, like some human artificer making experiments and strewing the floor of his workshop with the chips and remnants of his failures. I do

not think Mr. Herbert Spencer is any too severe in calling this the "Carpenter theory of Creation."

On the other hand, evolution accounts for all these changes—the disappearance of many types of life, the modification of many others, the persistence of still more—by a regular system of causation. This eternal law of continuity, this evolution, seems to me a much more worthy concept of the working of Him "with whom is no variableness neither shadow of turning," than the system which would compare the Eternal to a bungling workman constantly destroying his own constructions and making fresh ones.

As we said before, childhood loves the sudden, the catastrophic; it loves to think of the island clad with verdure emerging in a moment from the sea; it takes delight in the pranks of fairies and pixies; it finds a weird charm in the transformation scene of a pantomime. The people of the East, young and old, are still more imbued with this ideal than ourselves, as we see strikingly displayed in the "Arabian Nights," with its transformations and bouleversements of every kind. Nevertheless, we may confidently assert that, in the matter of catastrophic change, none of the poets of the East, although they are "of imagination all compact," have excelled our

own Milton, who, out of a few scattered, indeterminate expressions of the Book of Genesis, managed to weave such a tale of the catastrophic as "Paradise Lost." He there pictures

"Adam the goodliest among men since born  
His sons, the fairest of her daughters, Eve,

seated on the grass in a state of tranquil ease  
and blissful innocence, while

"About them frisking played  
All beasts of earth, *since wild*, and of all chase  
In wood or wilderness, forest or den,  
Sporting the lion ramped, and in his paw  
Dandled the kid ; bears, tigers, ounces, pards  
Gambolled before them"—and so forth.

But no sooner had the first pair transgressed the commandments than presto—the lion began to devour the kid, and the spider began to eat the flies, and the sparrow began to eat the spider, and the hawk began to pounce on the sparrow, and the snake began to swallow the hawk, and the man began to kill the snake, and the tiger began to kill the man.

All this catastrophic rendering of a few sentences in Genesis is made ludicrous by our modern knowledge. We must then learn to view these few verses in a far different light. Indeed,

we must read them as Orientals would naturally read them. We Westerners find it very hard to enter into the spirit of Oriental literature. Even in their ordinary conversation the Asiatics use lavishly figures of speech—metaphors, hyperboles, personifications—in a way that we fail to appreciate. The educated Hindoo, or Persian, or Arabian of to-day would be amused at our learned commentators stumbling over such phrases as “God rested on the seventh day,” “They heard the voice of the Lord God walking in the garden in the cool of the day,” “The Lord smelled a sweet savour,” “The Lord said, I will go down and see,” concerning Sodom and Gomorrah, and trying to explain them by parallel passages. They would be inclined to ask us, “Have you no poetry in your composition, no imagination, no fancy? Must everything be said in your logical rule-of-three way before you British gradgrinds can take it in?” We must learn to read those Oriental writings as Orientals would read them. Taken in that way all such passages are full of exquisite meaning and sentiment, but taken in their dry, hard-and-fast, bald, literal sense they become absurd.

In Sir Samuel Baker's accounts of his journeys “In the Heart of Africa” are several illustrations of the language used by the Mohammedans

concerning God, which with us would incur the change of that dreadful word, "anthropomorphism," but are natural to the poetic temperament of these people.

In the study, therefore, of the earlier chapters of Genesis we must needs take into account the Oriental writer's cast of mind. And we must also take into account the facts of modern science. In doing so we shall find no difficulty in learning the spiritual lessons conveyed in this sublime epic—nor in giving to it an evolutionary rather than a catastrophic interpretation. Then we shall find that "the letter killeth but the spirit giveth life."

The evil side of catastrophism, whether in science or in theology, is that it conceives of the Great Supreme Being as working capriciously, fitfully, experimentally, making and destroying, doing and undoing, creating a world in perfection, and then, incensed at man's conduct, reversing the lever and throwing the whole machinery out of gear and destroying all His previous work; then, relenting and devising a new "plan" whereby something may be saved out of this general wreck. This, let me say, is the blot on what we call Latinized Christianity, as initiated by St. Augustine, elaborated by some of the schoolmen, and brought to completion by Milton.

But it is entirely foreign to the theology of the Greek fathers of the early centuries. This has been pointed out even by many of those whom we look upon as destructive critics of Christianity—such as Draper, A. D. White, and others; as well as by Prof. Fiske and Prof. Allen, whose “Bohlen Lectures” let me again recommend.

This catastrophic view of the plan of salvation is what the *Mail* articles had in mind as “vanishing” in the light of the New Philosophy. They conceived that this view was essential to the religion of Christ; and they were warranted in so doing, because it has been accentuated by theologians of all denominations and branches and sects of western Christendom. To correct this untenable “view” which now must needs “vanish,” we shall have to go back to Christ—back to the Nicene fathers; and, thank God, all this can be done without changing—so far as I can see—one word of our Prayer-Book.

The catastrophic theory of the creation, criticized by Huxley in the address referred to, is now discarded by the men of science; and the evolution he advocated reigns in its stead. But what is Evolution? As in many other instances, it is difficult to define the word. Mr. Herbert Spencer's well-known definition is no doubt



sound, but it is too technical to be of popular use; it mystifies the average mind instead of making things clear.\* Let us, then, state it thus: Evolution is the word adopted by the New Philosophy to designate the process by which things come to be what they are. It is the process by which the acorn develops into the oak tree or the egg develops into the fowl. Such development or evolution is readily acknowledged; but it is difficult to accept at sight the dictum of the philosophers that all things—from the stars in their courses to the mote in the sun-beam—are the result of a like process; yet *that* is the dictum of the New Philosophy. The two books which I know of as the best compendiums of this science, and which I would recommend to those who would like to study the subject in brief, are Clodd's "Story of Creation" and Professor Le Conte's "Evolution and its Relation to Religious Thought." Le Conte gives this definition:

"Evolution is: (1) Continuous progressive

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\* Mr. Spencer's definition is, in full ("First Principles," Pt. II., chap. xvii., sec. 145): "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite incoherent homogeneity, to a definite coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

change, (2) according to certain laws, and (3) by means of resident forces."

This process of evolution is applied to all the phenomena of nature—to astronomy (in what is known as the Nebular theory), to inorganic chemistry, and to the organic world. We will confine our attention, however, to this last—the organic world, or the world of animal and vegetable life. If, in this realm, there is "continuous progressive change according to certain laws," let us inquire what are those laws which, according to the New Philosophy, have produced such infinite variety of forms out of the primal protoplasmic cell?

I have here put the question which has exercised, and is still exercising, the greatest scientific intellects of the day. What are the factors of organic evolution? It would be well to read Herbert Spencer's treatise on this. We will point out some of these laws as expounded by Darwin, Helmholtz, Haeckel, Wallace, Romaines, Grant Allen, Fiske and other brilliant authors.

1. The law of differentiation. As among human beings, so among animals and plants; yes, even among the leaves of the same tree; no two individuals are precisely alike. Each tends to vary.

This applies even to the development and

growth of the individual from the embryonic cell. All organisms are composed of protoplasmic cells, which in the first instance seem precisely alike. These cells increase by dividing themselves (*how* we know not) into 2, 4, 8, 16, and so on in arithmetical progression. When these subdivided cells remain all alike the result is a jelly-fish or some such molluscous creature. The more the cells differ from one another as they multiply the more complicated is the organism which they construct. And the more complex the organism the higher it is in the scale of creation. There is pretty much of a sameness in all the parts of a jelly-fish; there is infinite variety in all the cells and parts of a man—some of these parts or organs subserving a noble, some a humble, purpose, as we would deem, yet all essential to the integrity and solidarity of the organism. In Herbert Spencer's terms, the more heterogeneous the cells become the more coherent do they become, and the more defined is the form of the organism. You can cut a slice off the jelly-fish anywhere and it does not seem a bit the worse.

2. Variations in organisms are transmitted to offspring, and so tend to become hereditary and permanent. Man has taken advantage of this tendency to produce various kinds of pigeons,

dogs, fruits, flowers, and so forth. This is "artificial selection."

3. What man has done during his short time on earth, nature has been doing through countless millions of years.

4. This "natural selection" is effected by various causes.

(a) All organisms—from man to the vegetable fungus—increase and multiply at a rate which renders it impossible for them all to come to maturity.

(b) In consequence, there is a ceaseless struggle for existence, for food and place. In this struggle every organism has its enemy, eager to devour it.

(c) To survive in the midst of such foes the organism must prove its fitness by superior strength to kill its enemy, or by agility to escape, or by some defensive armor such as that of the hedgehog, or by shamming, imitating something else, as countless insects do, or by hiding away in some little hole, or by emigrating to some other locality, and so forth.

(d) Besides their active foes the organisms have to contend with other difficulties, such as weather, climate, food supply, which are subject to change. The organisms must adapt themselves to those changes or perish. Those organ-

isms which most readily and thoroughly adapt themselves to their environments are the "fittest to survive."

So far, the Darwinian factor of natural selection, or as Herbert Spencer puts it, "the struggle for existence and the survival of the fittest." But this does not account in full for all these "continuous progressive changes." Other factors are "sexual selection," "physiological selection," "geographical selection," etc.

One very important factor which has been largely exploited by Prince Krapotkin and others, is that of co-operation or mutual aid among some species of animals, which has tended largely to their survival and persistence. The coral insects could not have built up an island unless they had worked together; ants, bees, wasps are simply marvels in this co-operation. (See Sir John Lubbock's book.) Wild geese, ducks, crows and many other birds learn to protect themselves from their enemies by combining in societies; so do horses of the plains and other gregarious beasts combine to resist the attacks of the solitary carnivore. This factor might be called "sociological selection."

But another factor of evolution came into force along with the advent of man, and that is *Reason*.

Until then the organism was obliged to adapt itself to its environment or perish. The beast which finds itself in an arctic region, must manage to grow a thick fur and to accumulate fat in its system by the consumption of a large amount of carbo-hydrates, or it will die. It must take the environment as it is, and accommodate its organism to it. But with the advent of human reason comes a new factor, viz., that which, instead of adapting the organism to the environment, learns to adapt the environment to the organism. Man finds himself in a cold region—he builds a house, he wraps himself in skins, he lights a fire; or he finds himself in an arid desert—he devises some system of irrigation and turns the desert into a garden. In this and a thousand other ways man does not need to adapt himself to his surroundings; he can change the surroundings by his art and skill, and so adapt the “environment” to the “organism.”

And now we will confine our attention to the evolution of the human race; but let us not be uneasy. We are not going to discuss the nature of the missing link, nor the differences between the anthropoid apes and men, nor anything of that kind. We will start with the proposition which we all accept—that “God hath made of

one blood all nations of men for to dwell on all the face of the earth." We acknowledge that we are all descended from one pair—from Adam and Eve. What evolution has occurred amongst ourselves since then! What "continuous progressive changes"—for better or worse! For there is degeneracy as well as ascent in evolution, as the readers of Drummond's "Natural Law" will remember. The laws of differentiation, of sexual selection, of physiological selection, of geographical selection, of sociological selection—all the laws of evolution have operated in producing the diversities of kindreds, nations, tongues, morals and manners, which are scattered throughout the globe, all from that one pair. Think of the Patagonians and Australian blacks, and the wild men of Borneo, and the pigmies of Africa—and compare them with Plato, and Newton, and Luther, and Washington, and Shakespeare!

And the great Darwinian law of natural selection has been at play all the while—the law of the struggle for existence and the survival of the fittest; that is to say, not necessarily the best, or the wisest, or the strongest, or the noblest, but the fittest to survive under the circumstances. It is yet a problem, and a most serious one at that, whether the negro or the

white man will prove himself the fittest to survive in the Southern States or in Africa. This "natural selection" has been going on among the varieties of men from the beginning. Some people profess to be greatly shocked at the accounts in the Bible of the Israelites destroying the Canaanites, and the Hittites, and the Hivites, and the Jebusites; but it is only what we Christians of the latter days have done with the Chippawas and the Senecas and the Iroquois and the Mohawks of this continent. There is a struggle for existence just now between the Americans and the Philippinos, and between the Egyptian troops and the Dervishes. See how at this date the eagles of the western powers are now gathered together around the prospective carcase of the Chinese Empire! Lord Salisbury well said there are moribund nations and nations in their vigorous prime. And the outcome of all this evolution among the children of men no one can foretell.

But, alas! for humanity—and for civilized humanity at that—this natural selection is overtopped by an artificial selection which is infinitely more dire in its effects. This artificial selection is the industrial "struggle for existence"—a thing unknown among the beasts of the jungle—a terrible problem facing all civili-



zation to-day, but a problem which has been solved by creatures whom we despise. "Go to the ant, thou sluggard," says the wise man. "Go to the ant, thou sociological student," we might add. There we find a community in perfect working order. They have their rulers, their hospitals, their nurses, their creches, their servants, their cattle—but no quarrels between labor and capital—no strikes, no deadlocks, no slums in their cities, no "submerged tenth." But with us humans the industrial struggle for existence, while it brings to the top some multi-millionaires, precipitates a mass of the unsuccessful, which throws a lurid and baleful light on our boasted civilization. There, in the slums and congested tenements of all our Christian cities are the millions of our own flesh and blood who can sing the "Song of the Shirt:"

"Work, work, work,  
My labor never flags,  
And what are its wages? A bed of straw,  
A crust of bread, and rags.

"It's oh! to be a slave  
Along with the barbarous Turk,  
Where a woman has never a soul to save,  
If this is Christian work."

The social problem is *the* problem of the day,  
and the condition and prospects of humanity at

large is the leading study of our time. The literature of sociology in its various aspects has become immense. How civilized societies came to be what they are—in other words, the evolution of communities and states—is the theme of modern scientific historians, such as Green, Lecky, Freeman and the like. Philosophic theories of sociological evolution are propounded by H. Spencer, B. Kidd and others. And we have ideals of what the social state *ought* to be in Bellamy's "Looking Backward," Henry George's books, and so on. And we have not only thinkers and writers, but also workers, determined that their ideal state of things, whatever it be, shall be brought about either by evolution or by revolution.

Positivism—although, to our minds, fantastic in its methods, false in its conclusions, and atheistic in principle—has this to recommend it to many, viz., that it sets up corporate humanity as its ideal, and has stimulated its votaries to think and work so as to bring about the realization of its ideal—the perfection of corporate humanity.

Bellamy's "Looking Backward" is one of several attempts to set up an ideal state of things, which have been made at different times, beginning with the *Republic* of Plato. But the

sage of old had this advantage, that his "*Republic*" is based on scientific lines, it obeys the laws of evolution. In that scheme the body corporate has its divers organs, each fitted to its special work. "It is progress through differentiation," as Le Conte would say—it is "coherent heterogeneity" in H. Spencer's terms. But "*Looking Backward*" is rightly so named, for it would make the State equalize and assimilate everything and everybody; all the cells composing the body politic must be homogeneous, and that would involve incoherence, a nebular condition of things. This is a reversal of evolution and would end in "stable equilibrium," or some of those dreadful things the scientists talk about. At least, the social organism would be of the jelly-fish type.

Mr. B. Kidd's "*Social Evolution*" is a very suggestive work, well worth study, though I would again remind you I do not endorse all the statements of those authors to whom I refer. But yet we ought to be familiar with all the modern theories which bear on religion. We Anglicans, and indeed all Protestants, must know the last word of science. We cannot afford—whatever the Church of Rome may do—to be written of as she is in Mr. Gibson's essay, and in that other most stirring article by

"Voces Catholicæ," in the *Contemporary Review* of May, entitled "Is a Catholic University Possible?" Pray read, mark, learn and inwardly digest those two articles. Let us learn therefrom wisdom to avoid the tactics of the Propaganda, in sitting upon students of science, or trying to crush out new truths.

But let me say that Kidd's "Social Evolution" and *Lux Mundi*, and indeed all the latest philosophic and theological works, are mystifying and unintelligible to those who have not first obtained a fair comprehension of the New Philosophy.

Mr. Kidd says, in the earlier chapters of "Social Evolution"—and I think most people will agree with him—that of all the volumes of H. Spencer's "Synthetic Philosophy," that on sociology is the least satisfactory. This is to be accounted for, partly because the problem is so exceedingly complex, partly because social evolution is as yet in an incipient stage, but mainly, as Mr. Kidd truly says, because Mr. Spencer and his brilliant disciple, Mr. Grant Allen, have not given its proper place to that most important factor of all sociological progress, viz., Religion. Any system of social philosophy which treats religion as a negligible quantity must come short—because religion (by which

Mr. Kidd means belief in *some* supernatural and suprarational authority) has always influenced the conduct of men, And "conduct," says Mr. Arnold, "is three-fourths of our life."

We will close this part of our subject by quoting a sentence of Kidd's "Social Evolution": "Despite the complexity of the problem encountered in history, we seem to have everywhere presented to us systematic development underlying apparent confusion." (Chap. x., p. 309.)

And now, what has the Old Faith to say concerning this last and highest phase of evolution—the evolution of social man, of corporate humanity—this most intricate and confessedly incomplete portion of the New Philosophy?

"I believe in the Holy Ghost, the Holy Catholic Church."

At first sight there seems to be an abrupt transition here—an incongruity—a coupling together of two irrelevant propositions; and, indeed, that charge has been made against the Apostles' Creed. But yet, when thoroughly understood, that second phrase comes in proper logical sequence.

As in Mr. H. Spencer's philosophy, the principles of biology and psychology are followed by the principles of sociology; that is to say, as

the evolution of the individual leads up to the evolution of corporate humanity, so in the spiritual world we do not stop with the spiritual evolution of the individual—individualism must perfect itself in collectivism in the spiritual as in the natural world.

The weak point in Drummond's first book, "Natural Law," etc., or rather let us say the lacking point, was that it only went as far as the "principles of biology," so to speak. But it is only fair to remember that Drummond himself admitted this in the preface to his work. In consequence of this incompleteness, there was an air of spiritual individualism, I might almost say egoism, throughout the book, which made it objectionable to the more "churchy" amongst us. This feature is prominent in the chapter on "Growth," which leaves the impression that all that the happy object of spiritual selection or "election" has to do is to bask in the sunshine of the Divine favor in otiose calm and passive piety. But this is all right in the initial stage of spiritual life. Spiritual life, like physical life, must begin at the centre and work outwards. It is well for the awakened soul to sing—

"I am so glad that Jesus loves me."

But that soul is arrested in its development, it

is dwarfed, if it stays content with that thought. It must grow until it can feel glad that "God so loved *the world*."

At the time of the first appearance of that famous book, I wrote a short criticism to this effect in the *Toronto Week*, and I ended my letter by expressing the hope that Mr. Drummond's system would expand and evolve until it took in this idea of collective or corporate Christianity. I rejoice that my hopes were fulfilled. It pleased God to call the gifted author to Himself at an early age; but before he was called away he had given the world that charming booklet, "The Programme of Christianity," which henceforth should be always attached as an appendix to his first work. The burden of that little treatise—the main proposition which he emphasizes and illuminates—is "Christ founded a society." Then his creed was enlarged. It no longer stopped at, "I believe in the Holy Ghost," it added "the Holy Catholic Church."

For what do we mean by the "Holy Catholic Church?" We mean that our Lord Jesus Christ, when He came into the world, did not effect its complete regeneration all at once. He might have done so. When He rose from the dead or

when He ascended into heaven, He might have caused the whole world to see it. He might have stricken all men to the ground as He struck Saul of Tarsus. He might have effected the conversion of all mankind in a moment. But God does not work in nature or in grace on "catastrophic" lines. No; the conversion of the world was to be a matter of evolution. The kingdom of heaven "is like a grain of mustard seed"—it was to take a long time, as men count time, to cover the earth. In the matter of the world's salvation as in the matter of the world's creation, God chose to work by law, no matter how long that law might take in working out the issue. For "one day is with the Lord as a thousand years, and a thousand years as one day." And so in order that "the benefits of His passion" might ultimately reach the whole human race, He "founded a society." He did not, like Mohammed or Zoroaster, or other social reformers, write a book. He "founded a society"—a society which was in full working order for years before a line of the New Testament was penned and for generations before the canon of the New Testament was closed. That society was provided by Himself with the equipments which are essential to all societies. He ordained its officers in the Apostles, the mode of initiation



in Holy Baptism, its great central commemorative rite in the Holy Eucharist. He provided for its perpetuation—for "a corporation never dies"—by a due succession of its officers. The kingdom of heaven, beginning like a mustard seed, was ultimately to overshadow the whole earth, and was to last till "the end of the world."

And how was the "corporation" constituted? Was it to be on the lines of equalizing and assimilating all its members? Was it to work like a huge rolling-pin—grinding down all inequalities, all unevennesses, till it rendered human society very smooth, very even and very flat, after the manner of Bellamy's "Looking Backward"? To be sure, at first the disciples had "all things common," but that was only during the inchoate, infantile condition of the Church—and even then there were the Apostles as rulers, at whose feet all contributions were laid. Our Lord, "the Head of the Church, which is His body," did not design to reverse the law of differentiation which has brought the world to its present state of evolution. His Church was to be of no jelly-fish type. No; it was to be, as Mr. H. Spencer would say, coherent through its very heterogeneity. St. Paul, in 1 Cor. xii., gives us a presentment of the Body of Christ on scientific and philosophic lines.

I am persuaded that all schemes of social reform must fail which are based on the sentiment that "all men are born free and equal." It is a very pretty sentiment, no doubt, but, unfortunately, not supported by facts. All are not born "free"—on the contrary, all human creatures are born exceedingly dependent. We have to go down very low in the scale of creation to be born "free." The mosquito or the moth or the fish lays her eggs and never bothers with them again; their progeny are "free" to shift for themselves as soon as they are hatched. The chick, as soon as it chips the shell, though it may need its mother's or foster-mother's assistance for a while, can yet straddle about and pick up a living very quickly. The higher we get in the scale the less "free" and the more dependent is the individual at birth. In the human race the infant is dependent absolutely on its mother for months and on its parents for years.

Nor are we born "equal," all are differentiated, no two even of the same family are exactly alike—some are handicapped in one way, some in another; some have one advantage, some another—either in the "organism" or in the "environment."

But one thing is certain, whatever we may be at birth, *de jure*, the individual members of the

community as they grow up become more and more differentiated. If heterogeneousness were the only condition of evolution our commonwealth would be in a very advanced stage. But that heterogeneity, the philosophers tell us, must be coherent in order to evolve the perfect organism, and these conditions must be brought about by means of "resident forces." But I fear the coherence of the body politic is artificial rather than natural, and that the state may be likened to a mass of heterogeneous elements—jealous, suspicious, hostile—bound up together by the hoops and staves of Acts of Parliament, rather than by "resident forces." Are there not mutterings of discontent heard continually, and is there not danger that some day these hoops and staves may be burst asunder? What, then, are we to look upon as that "resident force," inherent and cohering, which can build up a compact and healthy organism? It is *religio*, as its name implies, and nothing else will serve. The consciousness of the brotherhood of man can only arise from the consciousness of the fatherhood of God. The motive power of true religion is love—love to God begetting love to the brethren, as St. John tells us. Diversity of operations and administrations there must be, and among the motive powers of social evolution

ambition has its proper function ; but ambition may be over-cultivated at the expense of higher and more noble powers. "Plenty of room at the top! Get to the top!" Such advice is incessantly instilled into the minds of our children. But only one in a thousand can get to the top, and if that is made the one object in life, it will work so that, for every one that gets to the top, there will be nine hundred and ninety-nine failures, disappointed and soured. St. Paul, in the chapter alluded to, does not disallow ambition, but he points out something better still. "Covet earnestly," says he, "the best gifts, and yet show I unto you a more excellent way ;" and then comes that glorious little chapter on love or charity (xiii.). These two chapters should be read together, and then we have the Christian scheme of social evolution. "For as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ." "All the members should have the same care one for another. The head cannot say to the feet, I have no need of you." This is St. Paul's ideal of a Christian community ; but how is it with the body politic ? The trouble is not that there are diversities of organs, but that while it has a plutocrat head it has gangrened feet, and the head does not seem

to feel or care. But the blame must largely rest on the Church for this state of things. She does not provide the *religio*, "the tie that binds," for she herself is broken up into so many hostile factions that half her force is expended in the "struggle for existence" amongst her own sects. She, who was founded for the healing of the nations, has herself become inoculated with their diseases.

"Ye are the salt of the earth; but if the salt hath lost its savour, wherewith shall it be salted?"

Professor Ely's essays on "The Social Aspects of Christianity" should be read and pondered over, and especially the one delivered before the Brotherhood of St. Andrew, entitled "The Social Crisis and the Church's Opportunity."

But this state of things, though it must cause us much sadness, need not make us despair of the Church. For our divisions and ruinous strifes there should be grave searchings of heart and prayers that "all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit in the bond of peace and in righteousness of life" that we all, "speaking truth in love may grow up in all things into Him which is the Head, even Christ, from whom all the body fitly framed and knit together, through that which

every joint supplieth according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Ephes. iv. 15, 16, R.V.) And if we see, as we do see, the imperfections of the Church and her partial failure, we may yet remember to our comfort that God hath wrought great things through her already; and there are bright signs of hope—signs of her renewed activity and life, indicating that in this time of the Church's opportunity she will yet be seen of all men as God's agency for perfecting the social evolution of the world.

"I am the Vine, ye are the branches," says our Blessed Lord. His Church is a vine of which He is the root and trunk, the fountain of its life. That Vine has grown and spread until it well-nigh covers the earth. It has in the course of its existence passed through many vicissitudes, some of her branches have been broken off—some have decayed—some have developed a too luxuriant and morbid growth, full of showy leaves without fruit—some are covered with parasites and unhealthy growths—some branches, once unpromising, have put forth fresh life. All this was to be expected; it is the Natural Law in the Spiritual World. But the Vine is growing still. She adapts herself,

in time, to various soils and climates. Some of her branches may appear to the unschooled eye too diverse in character to spring from the same root—or a branch to-day may bear a very different appearance from the same branch a century ago. But all this is to be expected. She is a living thing. Her life is Christ Emmanuel. She is the expansion—the extension of His Life. She is His Body—the fulness of Him that filleth all in all.

So when we review the past and think of what has been already achieved; how the promise to Abraham, "In thee shall all the families of the earth be blessed," is being fulfilled to-day after all these centuries—when we trace the evolution of the Church of Christ from the "mustard seed" of the day of Pentecost to its vast extension to-day—when we remember that God works in Grace as in Nature, by the slow yet sure laws of evolution; and when we dwell upon the parting word of the risen Lord to His Body: "Lo, I am with you alway even unto the end of the world"—we have cause to pronounce with increasing faith and fervor: "I believe in the Holy Catholic Church."

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